معرض أسماء الله جل جلاله الحسنى

"The Beautiful Names of Allah" Exhibition

﴿ وَلِلَّهِ الأَسْمَاءُ الحُسْنَى فَادْعُوهُ بِهَا ﴾

[الأعراف:١٨٠]

قَالَ رَسُولُ اللهِ صلى الله عليه وسلم

إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا

مَنْ أَحْصَاهَا دَخَلَ الجَنَّةَ

[رواه البخاري]

اسم الكتاب: معرض أسماء الله الحسنى.

المناسبة: تدشين المعرض المتنقل لمشروع أسماء الله الحسنى.

التصميم: جرافيت graphite للإعلان والعلاقات العامة إحدى شركات سمايا القابضة.

تنفيذ المعرض: تكنوساين techno sign إحدى شركات سمايا القابضة.

إنتاج المقاطع الفيلمية والصوتية: رواسن rawasin للإنتاج الإعلامي إحدى شركات سمايا القابضة.

المؤثرات البصرية: ايفنتك eventech لتقنية المناسبات والمؤتمرات إحدى شركات سمايا القابضة.

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معرض تثقيفي يعّرف بأسماء الله الحسنى

أهداف المشروع:

- التعريف بالله عز وجل وأسمائه الحسنى وصفاته العلى.
- التأمل والتفكر في معاني الأسماء الحسنى.
- إبراز الآثار الإيمانية والسلوكية للمؤمنين بها.

المقدمة

يهدف مشروع أسماء الله الحسنى إلى تعريف الناس بربهم من خلال أفضل التقنيات المعاصرة.

يضم المشروع عدداً من المخرجات العلمية والإعلامية التي راعت فئات الزوار من جهة، كما راعت أعمارهم ولغاتهم من جهة أخرى ، بالإضافة إلى السعي إلى مواءمة تلك المخرجات مع حاجات الناس .

أحد مخرجات هذا المشروع معرض أسماء الله الحسنى في المدينة المنورة، والذي افتُتِح غرب المسجد النبوي مطلع عام ١٤٣٥هـ/٢٠١٤م ، برعاية كريمة من صاحب السمو الملكي الأمير فيصل بن سلمان بن عبد العزيز أمير منطقة المدينة المنورة يحفظه الله.

حرص المعرض على التعريف بأسماء الله الحسنى من خلال أفضل التقنيات السمعية والبصرية المعاصرة إضافة إلى اللوحات والمجسمات.

اللغتان الأساس في المعرض هما العربية والإنجليزية، إضافة إلى وجود عدد من المرشدين باللغات الحية الأخرى.

يقدم المعرض الإيمان بالله تعالى من خلال عرض أسماء الله الحسنى ، ويدعو زواره إلى التأمل والتفكر عبر منظومة من اللوحات وتقنيات العرض التي تتضافر فيما بينها لتجعل الزائر ينطق بتسبيح الله تعالى وتمجيده .

بحمد الله تعالى حقق المعرض منذ افتتاحه عدداً من الزيارات فاق مائة وخمسين ألف زائرٍ شهرياً من أكثر من مائة دولة، كما حظي المعرض بزيارات من عدد من كبار المسؤولين في الدولة ، وكان موضع إعجاب وتقدير من زاره.

نتج عن هذا المعرض افتتاح معرض أسماء الله الحسنى المتنقل، عبر شراكة فاعلة مع شركة أرامكو السعودية ضمن فعاليات برنامج أرامكو السعودية للإثراء المعرفي.

كانت باكورة المعرض المتنقل النسخة الثانية لبرنامج إثراء المعرفة في محافظة جدة، غرب المملكة العربية السعودية حيث زاره أكثر من (١٥٠,٠٠٠) زائرٍ، ثم انتقل – في موقع أكبر - مع البرنامج في نسخته الثالثة إلى محافظة الأحساء شرق المملكة العربية السعودية.

وفي كل نسخة جديدة للبرنامج سوف تشهدون وتشاهدون تطوراً وتطويراً في المعرض يليق بهذا المشروع العظيم الذي نسعى لخدمته بإذن الله تعالى.

نترككم مع مشاهدة وزيارة ممتعة، ونتطلع إلى تلقي ارائكم ومقترحاتكم على العناوين المذكورة في الكتاب، والله يحفظكم ويرعاكم .

أهل الثناء والمجد

د. ناصر بن مسفر الزهراني

أنتَ أهلُ الثناءِ والمجدِ فامنن ... بجميلٍ منَ الثناءِ المواتي
ما ثناءٌ عليكَ إلَّا امتنانٌ ... ومثالٌ للأنعمِ الفائضاتِ
ذابتِ النفسُ هيبةً واحتراماً ... وتأبّتْ عن بلعِ ريقي لهاتي
حسبُنا وامتداحُنا ليسَ إلَّا ... ومضةٌ منكَ يا عظيمَ الهباتِ
لو نظمنا قلائداً من جمانٍ ... ومعانٍ خلّابةٍ بالمئاتِ
لو برينا الأشجارَ أقلامَ شكرٍ ... بمدادٍ من دجلةٍ والفراتِ
لو نقشنا ثناءَنا بدمانا ... أو بذلنا أرواحَنا الغالياتِ
لو نُشِرنا في ذاتِهِ أو رُمينا ... برماحٍ فتاكةٍ مشرعاتِ
أو جهدنا نفوسَنا في قيامٍ ... وصيامٍ حتى غدتْ ذاوياتِ
أو مزجنا نهارَنا بدجانا ... في صلاةٍ وألسنٍ ذاكراتِ
أو قطعنا مفاوزاً من لهيبٍ ... ومشينا بأرجُلٍ حافياتِ
أو بكينا دماً وفاضتْ عيونٌ ... بلهيبِ المدامعِ الحارقاتِ
ما أبنّا عن همسةٍ من معانٍ ... في حنايا نفوسِنا كامناتِ

المدخل

العلم بأسماء الله الحسنى أشرف العلوم لتعلقها بمعرفة الله عز وجل، ومعرفتها تقود إلى الإيمان به قال الله تعالى: ﴿ إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُا۟ ﴾ [فاطر:٢٨].

ومعرفة الله –ومنها معرفة أسمائه– أصل العلوم، وأساس الإيمان؛ لأن العلم قبل القول والعمل، وأول ما فرض الله على خلقه: توحـــيده، فإذا عرفه الناس؛ عبدوه وحـــده، قال تعالى ﴿ فَٱعْلَمْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ ﴾ [محمد:١٩].

ومعرفة الله بأسمائه الحسنى تزيد في الإيمان واليقين وتحقيق التوحيد، ومن أراد أن يجد لذة العبادة؛ فأقرب طريق إلى ذلك: أن يتدبر صفاته تعالى وأسمائه الواردة في القرآن، وصحيح السنة.



• واجهة المعرض المتنقل من الخارج – جدة.



• قاعة التعريف بمعرض اسماء الله الحسنى المتنقل - جدة.



• قاعة المحبة والحياء بمعرض أسماء الله الحسنى المتنقل - جدة.



معرض أسماء الله الحسنى جل جلاله

"The Beautiful Names of Allah" Exhibition

المدينة المنورة

الموقع

معلومات عن المعرض:

- الموقع: غرب المسجد النبوي الشريف، شمال معرض «محمد رسول الله ﷺ» في المدينة المنورة.
- مساحة المعرض: (٢٠٠٠م٢).

قاعات المعرض

- القاعة الأولى: الاستقبال.
- القاعة الثانية: التعريف بالمعرض.
- القاعة الثالثة: قاعة الأسماء التي تورث محبة الله والحياء منه سبحانه.
- القاعة الرابعة: قاعة أسماء الله الحسنى التي تورث الخوف والخشية منه سبحانه.
- القاعة الخامسة: قاعة أسماء الله الحسنى التي تورث التعظيم والإجلال له سبحانه.
- القاعة السادسة: العرض البانورامي.
- القاعة السابعة: الوداع.
- القاعة الثامنة: القاعة التذكارية.



قاعة الاستقبال



قاعة التعريف بالمعرض

تحتوي هذه القاعة على مقدمات مهمة عن الأسماء الحسنى:

- العلم بالأسماء الحسنى أشرف العلوم.
- ثمرات تعلم أسماء الله الحسنى.
- الله سمى نفسه.
- من أحصاها دخل الجنة.
- كما يعرض في هذه القاعة المجموعة الشمسية التي تمثّل إحدى مخلوقات الله تعالى في هذا الكون الفسيح، وهي تشكّل شيئاً صغيراً أمام المجموعات الأخرى.

﴿ وَٱلْقَمَرَ قَدَّرْنَٰهُ مَنَازِلَ حَتَّىٰ عَادَ كَٱلْعُرْجُونِ ٱلْقَدِيمِ ﴾

[يس: ٣٩]

And the Moon, We have measured for it mansions (to traverse) till it returns like the old (and withered) lower part of a date-stalk.

(Surat Yaa Seen : 39)



• صورة القمر التي تمثل شيئاً من عظمة خلق الله ، التقطت الصورة من تليسكوب نيوتن، المناطق الملساء الداكنة تمثل بعض البحار القمرية، وعمر القمر في الصورة ٤ أيام ١٦ ساعة ١ دقيقة.

ليس كمثله شيء

There Is Nothing Like Him

الإيمان بأسماء الله الحسنى يقوم على ثلاثة أركان:

- إثباتها لله عز وجل كما أثبتها الله لنفسه في كتابه، أو أثبتها له رسوله ﷺ، ومن مقتضياته: إثباتها بأدلتها وفهمهما والعمل بمتقضاها.
- تنزيه الله تعالى عن مشابهة أحد من خلقه، قال الله تعالى:

  ﴿ لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴾

  [الشورى: ١١] .
- هذه الأسماء تدل علىكمال صفاته تعالى، ونفوض العلم بكيفيتها إليه سبحانه؛ لأن ذلك من علم الغيب، الذي لم نُخْبَرَ به، فلا سبيل إلى معرفته كما قال الله تعالى: ﴿ وَلَا يُحِيطُونَ بِهِۦ عِلْمًا ﴾ [طه: ١١٠]، وقد مدح الله المتقين فقال: ﴿ ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ ﴾

  [البقرة: ٣].

Belief in the glorious names of Allah rests on three pillars

- Affirming them as Allah, the Mighty and Majestic, has affirmed them for Himself in His Book (the Qur'an) or as the Prophet (peace be upon him) affirmed them for Him in the authentic ***Sunnah***. Belief in these names requires establishing evidence regarding them, experiencing their positive effects, understanding their meanings and acting upon their dictates.
- Not likening Allah to any of those of His creation. Allah, Exalted be He, says, **"There is nothing like Him, and He is the All-Hearing, the All-Seeing."** *(Surah Ash-Shooraa, 42:11)*.
- These names point to His perfect attributes and so we do not attempt to give them any interpretation whatsoever, leaving this to Allah, Exalted be He, for this constitutes knowledge of the unseen which we will never grasp, as Allah has not informed us about it. As Allah, Exalted be He, says, **"...but they shall not compass it with their knowledge."** *(Surat Taa Haa, 20:110)* Allah praises those who are mindful of Him because of their belief in the unseen: **"...those who believe in the unseen."** *(Surat al-Baqarah 2:3)*.

الله سمى نفسه

Allah Named Himself

- الله سبحانه وتعالى هو الذي سمى نفسه؛ فأسماء الله توقيفية جاءت بنصوص محكمة، وتعرف أسماء الله بالآيات الدالة عليها في القرآن، كما في قوله تعالى: ﴿ هُوَ ٱللَّهُ ٱلْخَٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ ﴾ [الحشر: ٢٤]، وبالأحاديث الثابتة الدالة عليها، كقول النبي ﷺ:

  «إن الله وتر يحب الوتر» [رواه مسلم].
- ما ورد مقيدًا من الأسماء الحسنى في القرآن الكريم لا يكون اسمًا عند الإطلاق: مثل اسم (المنتقم)، إذ ورد مقيدًا كما في قوله تعالى: ﴿ إِنَّا مِنَ ٱلْمُجْرِمِينَ مُنتَقِمُونَ ﴾ [السجدة: ٢٢] ، وكذلك ما ورد على زنة اسم فاعل كما في قوله تعالى: ﴿ فَالِقُ ٱلْإِصْبَاحِ ﴾ [الأنعام: ٩٦]، ومن ذلك ما ورد في السنة: الزارع، الذارئ؛ فلا يعد من الأسماء الحسنى.
- الأسماء المتضمنة صفة واحدة لا تعد اسمًا واحدًا بل أسماء، مثال ذلك: القادر، والقدير، والمقتدر، جميعها متضمنة لصفة القدرة، وتعد ثلاثة أسماء.
- الأسماء التي وردت مقترنة لا يصح فيها إطلاق اسم منها دون الآخر، بل تكون كالاسم الواحد: مثل اسمي: القابض والباسط، واسمي: المقدم والمؤخر؛ فلا يصح إفراد اسم عن الآخر في الذكر؛ لأن الاسمين وردا مقترنين معًا، وذلك أدل على كماله سبحانه.

- It is Allah, Exalted and Glorified be He, who has named Himself. Therefore, the names of Allah are not subject to debate and argument because they have been determined by textual evidence from the Qur'an or the ***Sunnah*** of the Prophet (peace be upon him). We know the names of Allah from the verses of the Qur'an which indicate them, such as the verse, **"He is Allah, the Creator, the Originator, the fashioner."** *(Surat al-Hashr, 59:24)*. We also know them from the authentic narrations of the Prophet (peace be upon him) which indicate them, such as the ***hadeeth*** in which he said, **"Certainly Allah is Al-Witr (i.e. One who has no equal), and He likes Al-Witr [prayer]."** *(Reported by Muslim)*.
- Any of Allah's names which is mentioned in the Qur'an in a restricted sense cannot be considered absolute in its scope and thus general, such as the name ***Al-Muntaqim*** (i.e. the one who exacts retribution). This name is mentioned in the Qur'an in a restricted sense, as in the verse, **"Verily from those who transgress We shall exact [due] retribution."** *(Surat As-Sajdah 32:22)* Similarly, any name which is used as an active participle (***ism faa'il***), indicating the person who does the action, cannot be considered general. An example from the Qur'an is the verse, **"He is the Cleaver (faaliq) of the daybreak."** *(Surat al-An'aam, 6:96)* Examples from the Prophet's Sunnah include the words Az-Zaari' (the sower) and ***adh-Dhaari'*** (the Cultivator). None of these names may be considered among the glorious names of Allah.
- Names which contain one single attribute cannot be considered a single name, but different names. Examples include the names ***Al-Qaadir*** (The Able), ***Al-Qadeer*** (The Ever Able), and ***Al-Muqtadir*** (The Perfect in Ability), each of which comprises the attribute of ability and are all considered three separate names.
- Names which are mentioned together should not be separated and should be considered one single name. Examples include the names ***Al-Qaabidh***, ***Al-Baasit*** (The Withholder, the Expander) and ***Al-Muqaddim***, ***Al-Mu'akh-khir*** (The Expediter, the One who causes Delay). Such names must not be used separately, for absolute perfection is realised in their combination.

﴿ وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُۥ يَوْمَ ٱلْقِيَـٰمَةِ
وَٱلسَّمَـٰوَٰتُ مَطْوِيَّـٰتٌۢ بِيَمِينِهِۦ ۚ سُبْحَـٰنَهُۥ وَتَعَـٰلَىٰ عَمَّا يُشْرِكُونَ ﴾

[الزمر: ٦٧]

No just estimate have they made of Allah, such as is due to Him: on the Day of Judgment the whole of the earth will be but His handful, and the heavens will be rolled up in His right hand: Glory to Him! High is He above the Partners they attribute to Him!

(Surat Az-Zumar : 67)



• صورة للكرة الأرضية من الفضاء.



• مجسمات تمثل المجموعة الشمسية، وتوضح نسبة أحجامها بالنسبة للشمس.



• مجسمات المجموعة الشمسية – زاوية أخرى.

قاعة
أسماء الله الحسنى التي تورث المحبة والحياء

Allah's Beautiful Names Which Prompt Us to
Love Allah and to Show Due Respect to Him

- جميع أسماء الله الحسنى تورث محبة الله عز وجل؛ لأنها صفات كمال.
- ستتعرف في هذا الجناح على أسماء الله الحسنى التي من أبرز آثارها: محبة الله، والحياء منه.
- المحبة رأس العبودية الكاملة لله تعالى، قال الله تعالى: ﴿ فَسَوْفَ يَأْتِي ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ ﴾ [المائدة: ٥٤] ، والحياء من الله أثر عظيم لهذه المحبة، ولازم لها.
- يأتي هذا الأثر من تأمل معاني هذه الأسماء، واستشعار آثارها، ودلالاتها في: الخلق، والكون، والتشريع.
- تدل هذه الأسماء في مجملها على سعة رحمة الله بعباده، في: خلقه لهم والإحسان إليهم، وتيسير معاشهم، وإرساله الرسل بالشرع القويم، الميسر. إضافة إلى كرم الله - سبحانه وتعالى - في إجزال العطية والثواب، ومغفرة الذنوب، وتيسير الحساب، وستر العيوب والمعاصي، وإمهال العباد.
- ومن جملة دلائلها التي تورث المحبة والحياء: بديع صنع الله في خلقة؛ إذ خلقهم في أحسن تقويم، واختار لهم أكمل ملة، وفضلهم على كثير ممن خلق تفضيلا.
- تأمل دلائل هذه الأسماء يورث في قلب العبد محبة الله، والأنس به، والحياء منه، وهي بدورها لها أثر عظيم على إيمان العبد، وسلوكه، وعبادته. فالمحبة تبعث على الطاعة المطلقة، والاجتهاد في عبادة الخالق وترك عبادة ما سواه، والفرار من المعاصي. و تُيَسِّر على العباد تحمل مشاق الطاعة، ومصائب الدنيا. وتُهَوِّن عليهم فراق لذائذ المعاصي.
- كما أنها تقتضي محبة كل ما يحبه الله من الأقوال والأعمال والطاعات، والملائكة والرسل، وعباد الله المتقين.

- All Allah's beautiful names without exception prompt us to love Allah, Exalted be He, because they are all perfect.
- In this section, you will learn about the beautiful names of Allah which prompt us to love Allah and to be aware of His presence, showing due respect to Him by not engaging in things He does not like us to do when we know He can see us.
- Loving Allah is the most important aspect of worshipping Allah. Allah, Exalted be He, says, «...Allah will bring a people whom He will love and they will love Him...» (Surat Al-Maa'idah, 5:54) Being aware of Allah's presence and showing due respect to Him by not doing things He does not like us to do is a positive outcome of this love which goes hand in hand with it.
- This positive effect comes by reflecting on the meanings of these names and the positive effect they have on Allah's creation, in the universe and in His Law.
- Generally, these names point to Allah's encompassing mercy that He shows to His slaves by creating them in the first place, showing His kindness to them, making easy their means of sustenance and sending messengers with legislation and guidance based on a religion that is true and easy. They also point to His infinite kindness which is apparent in giving great rewards, forgiveness of sins, ease of reckoning on the Day of Judgement, covering up of mistakes, and not hastening to punish His sinful slaves and giving them an opportunity to repent and turn to Him.
- Amongst the signs that prompt us to love Allah and avoid doing things He does not like is His beautiful creation of mankind, whom He created in the best of forms, has chosen for them the most complete religion and favoured them over many of those He has created.
- Pondering upon these names will prompt us to love Allah, experience peace and tranquillity in His presence and show due respect to Him. They also have a positive impact on our hearts, our conduct and worship of our Lord. Love of Allah prompts us to show total obedience to Him, dedicate ourselves completely to Him, avoid sins as much as possible and worship none but Him. It also makes it easy for us to bear the hardships of this life as well as the hardships we endure as a result of showing obedience to Allah and giving up the pleasures of sin.
- They also require that we should love anything Allah loves: words, deeds, acts of obedience to Him, the angels, the messengers and all Allah's devout servants.

Allah

(Glorified and Exalted Be He)

- Allah, Glorified and Sublime be He, says, "Allah, there is no god but He, the Ever Living, the All-Sustainer..." (*Surat Al-Baqarah, 2:255*).
- Allah, the proper noun of Allah, comes from the word *ilaah* (God), which denotes that Allah is the only True God who deserves to be worshipped, and that no one else should be worshipped besides Him.
- The word 'Allah' comprises all the meanings of the beautiful names of Allah almighty and includes all His attributes.

Some benefits of belief in this name:

- Loving Allah, Glorified and Sublime be He, deeply and sincerely more than anyone and anything other than Him. This requires that we should love whomever and whatever Allah loves, hate whomever and whatever He hates and love and hate for His sake alone.
- Extolling Allah, Exalted be He, revering Him above all else, sincerely directing all acts of worship to Him alone, such as reliance, fear, hope, prayer, fast, slaughter.
- Experiencing peace and tranquillity and true happiness that we find and the true intimacy we experience in the presence of Allah, Glorified and Sublime be He.
- Believing in all the beautiful names of Allah, for this name includes all of them.
- Worship directed to other than Allah, Exalted be He, is invalid. This requires disowning *shirk* (associating partners with Allah) and those who practise it.

- قال اللّٰه تعالى:

﴿ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُۚ ﴾

[البقرة: ٢٥٥] .

- اللّٰه من الإله، وهو المألوه أي: المعبود، أي يُعبَدُ وحده دون سواه.
- وهو الاسم الجامع لمعاني أسماء اللّٰه الحسنى، والمتضمن لسائر صفات اللّٰه تعالى.

من آثار الإيمان باسم: اللّٰه

- محبة اللّٰه أعظم الحب وتقديمه على ما سواه، وذلك يستلزم محبة ما يحبه اللّٰه، وبغض ما يكرهه، والحب في اللّٰه، والبغض فيه.
- تعظيم اللّٰه وإخلاص العبادة له : كالتوكل، والخوف، والرجاء، والصلاة، والدعاء، والصوم، والحج، وجميع أنواع العبادة.
- طمأنينة القلب باللّٰه ، وسعادته والأنس به.
- الإيمان بسائر الأسماء الحسنى فاسم (اللّٰه) مستلزم لجميعها .
- بطلان كل عبادة لغير اللّٰه تعالى، والبراءة من الشرك والمشركين.



الكريم الأكرم

Al-Kareem, Al-Akram

The Most Gracious, the Most Bountiful

- قال الله تعالى: ﴿ يَٰٓأَيُّهَا ٱلۡإِنسَٰنُ مَا غَرَّكَ بِرَبِّكَ ٱلۡكَرِيمِ ﴾ [الانفطار: ٦] .
- وقال الله تعالى: ﴿ ٱقۡرَأۡ وَرَبُّكَ ٱلۡأَكۡرَمُ ﴾ [العلق: ٣].
- يتضمن هذان الاسمان العديد من المعاني العظيمة، منها: أن الله كثير الخير، عظيم النفع، يبدأ بالنعمة قبل استحقاقها، ومن كرمه خلقه للإنسان في أحسن تقويم.
- وهو الأكرم من كثرة الكرم، وكثرة الخير الدائم بعطائه ، الذي يسهل خيره، ويقرب تحصيل ما عنده، وهو المنزّه عن النقائص.
- وهو المُكرِم، الذي يعطي لغير سبب، ولا يبالي من أعطى، ويعطي المحتاج وغيره، ولا يُخَصُّ بكبير الحوائج دون صغيرها، وهو الذي يوفي إذا وعد، ولا يضيع من التجأ إليه.

من آثار الإيمان باسمي الله : الكريم ، الأكرم

- محبة الله على كرمه، وتحقيق المحبة بشكره، وحمده باللسان والجوارح، وإفراده بالعبادة.
- الحياء منه، والتأدب في سؤاله، والانكسار بين يديه.
- التعلق به وحده سبحانه، والتوكل عليه، وتفويض الأمور إليه، وطلب الحاجات منه وحده سبحانه.
- كثرة دعاء الله – عز وجل –، وإحسان الظن به تعالى، واليقين بأن تأخر الإجابة لخير وحكمة قد لا يعلمها العبد.
- التخلق بخلق الكرم، والتحلي بصفة الجود والسخاء على عباد الله تعالى؛ فإن الله يحب من عباده الكرماء.
- المُكرَم من أكرمه الله تعالى بالإيمان والهدى، ولو كان فقيرًا مبتلى، والمُهَان من أهانه الله تعالى بالكفر والفسوق والعصيان، ولو كان غنيًّا وجيهًا.

- Allah, Exalted be He, says, "O mankind, what has deceived you concerning your Lord, the Most Gracious." (Surat Al-Infitaar, 82:6) He, Exalted be He, also says, "Read! And your Lord is the Most Bountiful." (Surat Al-'Alaq, 96:3).
- These beautiful names include numerous wonderful meanings. Allah is the One who gives His slaves abundantly and benefits them immeasurably, the One who bestows blessings on His slaves even before they become deserving of them. He is also the One who has created man in the best possible form.
- He is the Most Bountiful. He graciously and continually gives His slaves His bounties. He makes His bounties readily available to them and helps them enjoy them effortlessly. He is free of all imperfections.
- He is the Most Generous who gives without measure and without being asked, in His immense generosity. He gives all His creatures without exception, whether they are needy or not. He fulfils all their needs, small and big. He never breaks His promise and never lets down those who turn to Him.

Benefits of belief in these names include the following:

- Loving Allah for His graciousness and demonstrating true love of Him by showing gratitude to Him, worshipping none but Him, praising Him with the tongue and demonstrating such gratefulness through our actions.
- Showing due respect to Allah, observing good etiquette when calling on Him and demonstrating total humility to Him.
- Being totally attached to Allah, Exalted be He, totally relying on Him, entrusting all our affairs to him and asking none except Him.
- Continually invoking Allah, Glorified and Sublime be He, thinking well of Him and having good expectations of Him, being assured that when He does not sometimes grant our request immediately He only does so for some good or some wisdom we do not know.
- Acquiring this excellent quality and trying as much as we can to show kindness and generosity to Allah's slaves, for Allah loves those who are generous.
- Those who are truly granted Allah's bounty are in reality those whom Allah has guided to faith and true guidance even if they are poor; conversely, those who are truly disgraced are those whom Allah humiliates due to their unbelief, wickedness and disobedience, even if they are rich and enjoy a high status.

الولي المولى

Al-Waliyy, Al-Mawlaa,

The Protector, the Guardian

- قال الله تعالى: ﴿ وَهُوَ ٱلۡوَلِيُّ ٱلۡحَمِيدُ ﴾ [الشورى: ٢٨].
- وقال الله تعالى: ﴿ نِعۡمَ ٱلۡمَوۡلَىٰ وَنِعۡمَ ٱلنَّصِيرُ ﴾ [الأنفال: ٤٠] .
- معنى الولي: الناصر، من الولي: وهو القرب، فالله هو الناصر القريب الموفق لعباده المؤمنين.
- والولي أيضاً: المتولي للأمر القائم به، والله – بهذا المعنى – مولى الخلق أجمعين؛ أي: سيدهم ومالكهم وخالقهم ورازقهم، ومعبودهم الحق.

من آثار الإيمان باسمي الله : الولي، المولى

- محبة الله وإفراده بالعبادة.
- ثقة المؤمن بوعد الله ونصره، وتوكله عليه، ويقينه بأن الباطل إلى زوال.
- الاجتهاد لنيل ولاية الله الخاصة بعبوديته سبحانه وتقواه.
- محبة أولياء الله وتوليهم، والبراءة من ولاية أعداء الله من أهل الكفر والشرك والنفاق.

- Allah, Exalted be He, says, "He is the Protector, the Praiseworthy." (Surat Ash-Shooraa, 42:28) He also says, "Then know that Allah is your Protector—an excellent Protector and an excellent Helper!" (Surat Al-Anfaal, 8:40).
- This name means the helper and supporter whose help and support is close to the believers.
- It also means the guardian who manages everything and disposes of all affairs. In this sense, Allah is the Master of all creation; that is, He is their creator, sustainer, ruler and True God who alone deserves to be worshipped.

Benefits of belief in these names include the following:

- Loving Allah and worshipping none but Him.
- Being assured of Allah's help and support. A believer totally relies on Allah, assured that falsehood will soon vanish.
- Striving hard to win Allah's support and protection which come as a result of worshipping Allah alone and fearing none but Him.
- Loving Allah's God-fearing, staunch servants and allying oneself with them, and dissociating oneself from Allah's enemies from among the disbelievers, those who commit ***shirk*** (associating partners with Allah) and hypocrites.



The Benefactor, Al-Muhsin
Ar-Raaziq, Ar-Razzaaq
The Provider & the Ever-Providing
Al-Wahhaab
The Ever-Giving

الرازق الرزاق

Ar-Raaziq, Ar-Razzaaq

The Provider, the Sustainer

- Allah, Exalted be He, says, "Provide for us; for You are the best of providers." (Surat Al-Maa'idah, 5:114) He, Exalted be He, also says, "Allah is the great Sustainer, the Mighty One, the Invincible." (Surat Adh-Dhariyaat, 51:58).
- These names generally mean that Allah is the sole provider of all His creatures' sustenance, for there is not a creature on the earth but Allah provides its sustenance. In fact, His sustenance includes both the righteous and the wicked whom He enables to find means of sustenance in this life.
- He also takes it upon Himself to grant, in His immense mercy and grace, His righteous servants special provisions, foremost of which are the blessings of faith, Islam, beneficial knowledge and lawful earnings, in addition to the eternal bliss He has in store for them in the hereafter.
- The name ***Ar-Razzaaq*** points to the immense sustenance He provides fir His creation.

Benefits of belief in these names include the following:

- Loving Allah and thanking Him for His bountiful provisions which He extends to all His creation without exception, and asking no one for anything except Him alone.
- Experiencing peace and tranquillity, not worrying about sustenance or fearing anything when our source of income decreases or stops for some reason, and trying not to seek it through unlawful means.
- Being confident that Allah is the All-Provider (***Ar-Razzaaq***), a beautiful and comprehensive name that incorporates a number of perfect attributes. He is All-Wise (***Al-Hakeem***), the Ever Subtle (***Al-Lateef***), the Ever Aware (***Al-Khabeer***), the Ever Able (***Al-Qadeer***) and the Most Merciful (***Ar-Raheem***). Therefore, He provides for His slaves in His infinite wisdom, immense ability and absolute knowledge.
- Being confident that the difference between people regarding sustenance is due to Allah's infinite wisdom and does not give His slaves equally because He knows what is best and most appropriate for them.
- The best and most beneficial form of provision in this life is religious knowledge, faith and guidance, and the best form of provision in the hereafter is winning Allah's good pleasure and admission into Paradise.
- Trying to earn a livelihood by adopting worldly means and religious means that leads to it, such as piety and consciousness of Allah. Allah, Exalted be He, says, "Whoever keeps his duty to Allah, Allah will appoint a way out for him, and He will provide for him from [sources] he never could imagine." (Surat At-Talaaq 65: 2 - 3).
- Trying our best to show generosity and avoid stinginess and tight-fistedness.

- قال الله تعالى: ﴿ وَٱرۡزُقۡنَا وَأَنتَ خَيۡرُ ٱلرَّٰزِقِينَ ﴾ [المائدة: ١١٤] ، وقال الله تعالى: ﴿ إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلۡقُوَّةِ ٱلۡمَتِينُ ﴾ [الذاريات: ٥٨] .
- معناه في العموم أن الله بيده الرزق وحده ، وأنه متكفل بأرزاق مخلوقاته جميعاً، فما من دابة في الأرض إلا على الله رزقها، بل عم رزقه البر والفاجر من بني آدم، وقد تكفل بتمكينهم من تحصيل أسباب الرزق في الدنيا.
- ومتكفلٌ لأوليائه برزق خاص بهم بفضله ورحمته ، حيث رزقَهم الإيمان والهداية والعلم النافع والكسب الحلال، إضافة إلى ما يتفضل به عليهم من نعيم الآخرة ورزقها.
- والرزاق يدل على كثرة رزقه لخلقه.

من آثار الإيمان باسمي الله : الرازق، والرزاق

- محبة الله، وشكره على رزقه الواسع الذي شمل المخلوقات كلها، وتجريد طلب الرزق منه وحده لا شريك له.
- الطمأنينة وعدم الخوف من انقطاع الرزق أو حصوله ، وعدم ابتغاء الرزق بالأسباب المحرمة .
- الثقة بأن الله هو الرزاق ودلالته على كمال صفات الله تعالى فهو الحكيم، واللطيف، والخبير، والقدير، والرحيم، ولذا فهو يرزق عباده بحكمة بالغة وقدرة تامة وعلم دقيق.
- الطمأنينة واليقين أن تفاوت الأرزاق يرجع إلى أن الله هو الرزاق الحكيم في هذا التفاوت، وأنه أعلم بما يُصلِح عباده من سعة الرزق وضيقه.
- أعظم الرزق وأنفعه في الدنيا: العلم والإيمان والهداية، وأعظم الرزق في الآخرة تحصيل رضوان الله وجنته.
- استجلاب رزق الله بفعل أسبابه الدينية والدنيوية، وأعظمها التقوى، قال الله تعالى: ﴿ وَمَن يَتَّقِ ٱللَّهَ يَجۡعَل لَّهُۥ مَخۡرَجٗا ۝٢ وَيَرۡزُقۡهُ مِنۡ حَيۡثُ لَا يَحۡتَسِبُۚ ﴾ [الطلاق: ٢ - ٣] .
- تعويد النفس الجود والكرم، وتجنيبها الشح والبخل.

- «لو أنكم كنتم توكلون على الله حق توكله، لرزقكم كما تُرزَق الطير، تغدو خماصاً، وتروح بطاناً». أخرجه الترمذي



الحليم

Al-Haleem

The All-Forbearing

- Allah, Exalted be He, says,

  "Allah has pardoned them. Allah is Ever-Forgiving, All-Forbearing." (Surat Aal-Imraan: 3:155).

- This name means the One who is so patient that He does not punish His slaves for any sin they commit; rather, He gives them the opportunity to make amends and turn to Him in repentance. He forgives them, in His immense mercy, even though He can, without delay, punish them for the sins they commit.

Benefits of belief in this name include the following:

- Loving Allah, showing due respect to Him and feeling ashamed to do things He does not like, hastening to obey Him and refraining from disobeying Him.
- Hoping for His mercy and not despairing of it, hastening to seek Allah's forgiveness no matter how big the sin one has committed may be, for Allah only postpones punishment so that sinners may turn to Him in repentance and seek His forgiveness.
- Taking care not to make Allah angry, for His forgiveness and forbearance does not mean that He is unable to punish the sinners. Rather, He gives them the opportunity to turn to Him in repentance. When Allah, the Forbearing, becomes angry, He becomes very angry indeed.
- Allah does not hasten to punish the unbelievers or to grant victory to the believers; rather, He, in His infinite wisdom, displays total forbearance in these cases.
- Striving hard to acquire the quality of being forbearing, for Allah loves those who are forbearing and patient.

- قال الله تعالى:

  ﴿ وَلَقَدْ عَفَا ٱللَّهُ عَنْهُمْ ۗ إِنَّ ٱللَّهَ غَفُورٌ حَلِيمٌ ﴾

  [آل عمران: ١٥٥].

- معناه المتأني، الذي لا يعاجل عباده بالعقوبة، بل يستمهلهم ليتوبوا، ويصفح عنهم؛ رحمة بهم، وهو قادر على مؤاخذتهم.

من آثار الإيمان باسم الله : الحليم

- محبة الله والحياء منه، والمبادرة إلى طاعته، وترك معصيته.
- رجاء رحمته، وعدم اليأس منها، والمبادرة بالتوبة مهما بلغ الذنب؛ فما أخر العقوبة إلا للإنابة والتوبة.
- الحذر من غضبه عز وجل؛ فحلمه وصفحه ليس عجزاً بل إمهالاً، والحليم إذا غضب لم يقم لغضبه شيء.
- عدم تعجيل عقوبته تعالى للكافرين، أو نصره للمؤمنين، بل يحلم ويؤخر لحِكَم مع استعجال هؤلاء وهؤلاء.
- مجاهدة النفس وحملها على التحلي بالحلم، فالله يحب من عباده الحلماء.

الحميد

Al-Hameed

The Praiseworthy

- Allah, Exalted be He, says,

  "Surely, He is Praiseworthy, All-Glorious." (Surat Hud, 11:73).

- ***Al -Hameed*** means the One who is praiseworthy for His Being, names, statements, actions, legislation and decree which revolves around His immense bounties and absolute justice.
- He is worthy of all praise, is praised by all creatures and deserves to be praised because of the countless blessings and favours He has bestowed on them by creating them, providing for them, giving them all types of gifts and protecting them from misfortunes. He is also the One who should be praised for His beautiful names and lofty attributes.

Benefits of belief in this name include the following:

- Loving Allah, an action which prompts us to do all acts of worship sincerely for His sake, showing due respect to Him, worshipping Him alone and avoiding anything which He has forbidden.
- Constantly remembering Allah, praising Him, thanking Him and extolling Him.
- Being certain that Allah, Glorified and Sublime be He, is deserving of all praise, as He says, "All praise is due to Allah, the Lord of all the worlds." (Surat al-Fatihah, 1:2) Thus, He deserves all the praise and thanks. As for the creation, they deserve only partial praise, for whenever we have something for which we are praised, Allah is more deserving of such praise.
- Thanking Allah for His law (*Sharee'ah*) , showing contentment with whatever He decrees for us, for His decrees are based on His infinite kindness, immense mercy, absolute justice and immeasurable wisdom.

- قال الله تعالى: ﴿ إِنَّهُۥ حَمِيدٌ مَّجِيدٌ ﴾

  [هود:٧٣] .

- حميد أي محمود في ذاته وأسمائه وصفاته، وجميع أقواله وأفعاله، وشرعه الحكيم، وقدره الدائر بين الفضل والعدل.
- والله حميد محمود من مخلوقاته، مستحق للحمد والثناء لكمال صفاته ولكثير إحسانه إلى خلقه، ولتفضله عليهم: بالخلق والرزق والنعم، ولما صرفه عنهم من النقم.

من آثار الإيمان باسم الله : الحميد

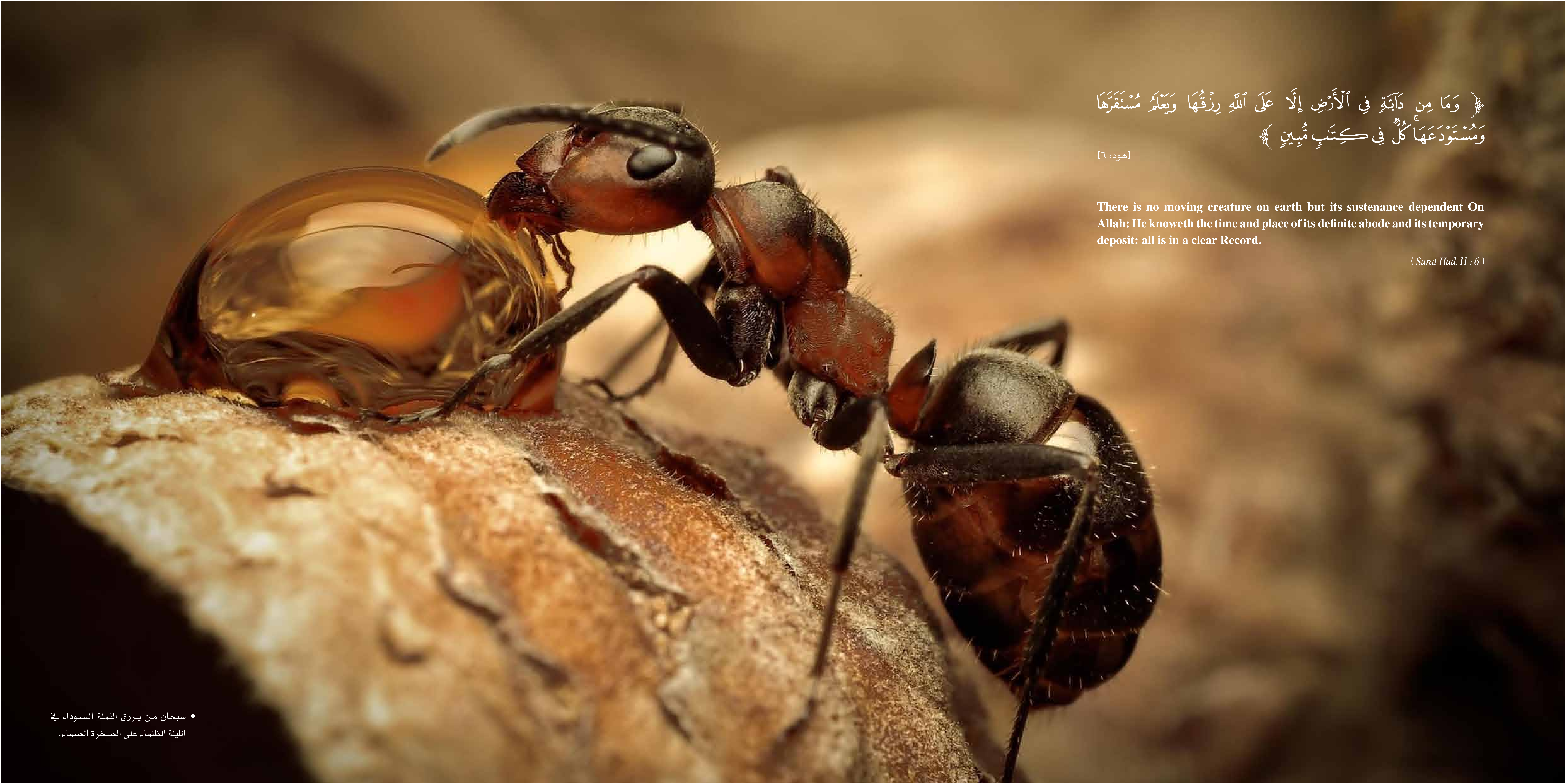
- محبة الله التي تثمر في القلب الإخلاص له والحياء منه والأدب معه، وكذلك عبادته واجتناب معصيته.
- الإكثار من ذكر الله وشكره، وخاصة بحمده والثناء عليه.
- اليقين بأن الله مستحق للحمد كله، كما قال الله تعالى عن نفسه:

  ﴿ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَـٰلَمِينَ ﴾

  [الفاتحة: ٢] ،

فله وحده الحمد كله، أما المخلوق فحَمدُهُ جزئي ، وما من مَحْمَدَةٍ له إلا والله تعالى أولى بالحمد عليها.

- حمد الله في خلقه وشرعه وقدره ، والرضا بقضائه، فذلك فضل ورحمة، وعدل وحكمة.



﴿ وَمَا مِن دَآبَّةٍ فِي ٱلۡأَرۡضِ إِلَّا عَلَى ٱللَّهِ رِزۡقُهَا وَيَعۡلَمُ مُسۡتَقَرَّهَا
وَمُسۡتَوۡدَعَهَاۚ كُلّٞ فِي كِتَٰبٖ مُّبِينٖ ﴾

[هود: ٦]

There is no moving creature on earth but its sustenance dependent On Allah: He knoweth the time and place of its definite abode and its temporary deposit: all is in a clear Record.

(Surat Hud, 11 : 6)

- سبحان من يرزق النملة السوداء في الليلة الظلماء على الصخرة الصماء.

الخالق الخلاق

Al-Khaaliq, Al-Khallaaq

The Creator, the All-Creator

- قال الله تعالى:

﴿ هُوَ ٱللَّهُ ٱلْخَٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ ﴾

[الحشر:٢٤]،

﴿ إِنَّ رَبَّكَ هُوَ ٱلْخَلَّٰقُ ٱلْعَلِيمُ ﴾

[الحجر:٨٦].

- (الخالق) هو المبدع للخلق المخترع له على غير مثال سابق، و(الخلاق) تدل على كثرة خلق الله تعالى وتنوعه وإيجاده وكماله فيه .

- Allah, Exalted be He, says,

  "He is Allah, the Creator, the Originator, the Fashioner..."

  (Surat Al-Hashr, 59:24);

  "Truly, your Lord is the Creator, the All-Knowing."

  (Surat Al-Hijr, 15:86).

- *Al-Khaaliq* is the One who creates things out of nothing and with no precedence. The name *Al-Khallaaq* is the intensive form of *Al-Khaaliq*, which indicates that He increases in creation what He pleases and in a perfect manner.



﴿ هُوَ ٱلَّذِى يُصَوِّرُكُمْ فِى ٱلْأَرْحَامِ كَيْفَ يَشَآءُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴾

[آل عمران:٦]

He it is Who shapes you in the wombs as He pleases. There is no god but He, the Exalted in Might, the Wise.

- صورة تخيلية لجنين داخل بطن أمه، عمره (٥ أشهر) وقد خلق الله الشعر وبدأت تفاصيل الجسم تظهر بعد خلق العيون والاصابع والاطراف.

الرحمن الرحيم

- قال الله تعالى: ﴿ بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴾ [الفاتحة: ١]
- هذان الاسمان الكريمان مشتقان من الرحمة، فالرحمن يدل على رحمة الله الذاتية، وهي رحمة شاملة لجميع الخلائق، في الدنيا والآخرة، قال الله تعالى: ﴿ رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا ﴾ [غافر: ٧].
- والرحيم يدل على رحمة الله الفعلية، وعلى مزيد رحمة خاصة بالمؤمنين في الدنيا بالتوفيق للإسلام وتيسير حياتهم، وفي الآخرة بتكفير ذنوبهم ورفع درجاتهم، قال الله تعالى: ﴿ وَكَانَ بِٱلْمُؤْمِنِينَ رَحِيمًا ﴾ [الأحزاب: ٤٣] .
- ومن رحمة الله؛ أن خلق عباده على الفطرة السليمة، وأرسل الرسل، وأنزل الكتب، وشرع لهم الأحكام المصلحة لحياتهم، الحافظة لدمائهم وأعراضهم وأموالهم، قال الله تعالى : ﴿ وَمَآ أَرْسَلْنَٰكَ إِلَّا رَحْمَةً لِّلْعَٰلَمِينَ ﴾ [الأنبياء: ١٠٧].
- ومن رحمة الله؛ ما يفتح به على عباده وأوليائه من التوفيق والنصرة.
- ومن رحمته؛ تكفير سيئاتهم ومضاعفة حسناتهم ورفعة درجاتهم بما يصيبهم من مكاره.
- ومن رحمته؛ ما أودعه في الخلائق من تراحم، كعاطفة الأمومة، وتيسير سبل الرزق لجميع الخلائق.

من آثار الإيمان باسمي الله: الرحمن، الرحيم

- محبة الله المحبة العظيمة، ورجاؤه، والتعلق به، وعدم اليأس من رحمته.
- شكر الله على رحمته بعباده، وعلى واسع نعمه.
- حسن الظن بالله، والصبر على المحن، ورجاء مغفرة الذنوب، وترقب الفرج من عند الله.
- اتصاف المؤمن بصفة الرحمة وبذلها لعباد الله هداية لهم وإحساناً إليهم.
- الحياء من الله عز وجل أن يقابل العبد سعة رحمة الله به وإحسانه إليه بمعصيته.
- التعرض لرحمة الله بفعل أسبابها، ومنها:
  - فعل ما يرضيه وترك ما يسخطه.
  - تدبر القرآن الكريم والإنصات إليه، والمداومة على تلاوته.
  - التحلي بمكارم الأخلاق، والرحمة بالخلق والإحسان إليهم.
  - ذكر الله تعالى واستغفاره والتضرع إليه.

Ar-Rahmaan, Ar-Raheem

The Most Gracious, the Most Merciful

- Allah, Exalted be He, says, "In the name of Allah, the Most Gracious, the Most Merciful." (Surat Al-Faatihah, 1:1).
- These two venerable names are derived from the Arabic word ***ar-rahmah*** (mercy). The name ***Ar-Rahmaan*** relates to His Being, that is, mercy that is His intrinsic attribute. This type of mercy is comprehensive and Allah shows it to all His creation without exception both in this life and in the hereafter. Allah, Exalted be He, says, "Our Lord, You encompass everything in mercy and knowledge." (Surat Ghaafir, 40:7).
- ***Ar-Raheem***, on the other hand, refers to Allah's actual mercy and the extra mercy which He shows towards the believers in this life by guiding them to Islam and making their lives easy for them; He also shows it towards them in the hereafter by forgiving their sins and raising them to higher ranks and degrees of honour. Allah the Exalted says, "He is ever Merciful to the believers." (Surat Al-Ahzaab, 33:43).
- Allah's immense mercy for His slaves includes the fact that He created them with an innate inclination to believe in Him (***fitrah***), sent messengers to them, revealed scriptures and laid down laws for their own worldly benefits to protect their lives, honour and property. Allah, Exalted be He, says, "We have not sent you [O Mohammad] but as a mercy to all mankind." (Surat al-Anbiyaa', 21:107).
- His mercy includes the blessings He bestows on His righteous servants and the victory He grants them.
- It also includes forgiving their sins, multiplying their rewards and raising them to higher degrees of honour in the hereafter for whatever harm that afflicts them.
- It also includes the compassion that He has placed in His creation towards one another, such as love and compassion a mother has for her child and the ease with which all creatures receive their sustenance.

Benefits of belief in these two names include the following:

- Loving Allah as He truly deserved to be loved, hoping for His mercy and never despairing of it.
- Showing gratefulness to Allah for the mercy He shows towards us and for the numerous blessings He has bestowed on us.
- Thinking well of Allah and having good expectations of Him, exercising patience in times of trials and tribulations, hoping to have our sins forgiven and looking forward to Allah's help and assistance.
- Acquiring the quality of mercy and showing it towards others in order to guide them to Islam and as a means of showing kindness to them.
- Being aware of Allah's presence and thus trying not to disobey Him in return for His immense mercy and His kindness to him.
- Striving to receive Allah's mercy by doing things that will help us achieve this noble goal, including the following:
- Doing acts that He likes and abandoning those that He does not like.
- Reflecting upon the Noble Qur'an, listening to it attentively and reciting it constantly.
- Observing good moral character and showing mercy and kindness to Allah's creation.
- Remembering Allah, Exalted be He, asking His forgiveness, calling upon Him and and demonstrating total humility to Him.

اللطيف

- قال الله تعالى: ﴿ لَّا تُدۡرِكُهُ ٱلۡأَبۡصَٰرُ وَهُوَ يُدۡرِكُ ٱلۡأَبۡصَٰرَۖ وَهُوَ ٱللَّطِيفُ ٱلۡخَبِيرُ ﴾ [الأنعام: ١٠٣] .
- اسم اللطيف يتضمن علمه بالأشياء الخفية الدقيقة، وإيصاله الرحمة والخير إلى عباده بالطرق الخفية.
- وهو الذي أحاط علمه بالسرائر، والخفايا الدقيقة.
- وهو اللطيف بعباده الموصل إليهم مصالحهم بلطفه وإحسانه، من حيث لا يشعرون.

من آثار لطفه بعباده

- أن يقدر أرزاقهم بعلمه بما يُصلح أحوالهم، لا بحسب مرادهم.
- أن يقدر عليهم المصائب والابتلاء بالأمر الشاق؛ ليرفعهم إلى كمالهم.
- أن يعافي عبده المؤمن الضعيف من أسباب الابتلاء المضعفة ليقينه وإيمانه.
- أن يجعل ما يبتلي به عبده من المعاصي سبباً في هدايته للتوبة.
- لطفه بمن أحب من عباده؛ بأن ينغص عليه شهوات نفسه الضارة؛ لكيلا يميل إليها.

من آثار الإيمان باسم الله : اللطيف

- محبة الله والأنس به؛ للطفه بعباده ورفقه بهم، وعدم عقابهم، وسوق الخير لهم من حيث لا يحتسبون.
- تحصيل الطمأنينة والسكينة التي يثمرها هذا الاسم الكريم في قلب المؤمن.
- صدق التوكل على الله – عز وجل – والرضا بما يختاره سبحانه لعبده، والإكثار من دعاء الاستخارة، ثقة باختيار الله ولطفه بعبده.
- محاسبة النفس، والحذر من المعاصي؛ لأن الله – سبحانه وتعالى – عليم بعبده خبير به لا يفوته منه شيء وإن دق وصغر؛ فهو اللطيف الخبير، قال الله تعالى: ﴿ أَلَا يَعۡلَمُ مَنۡ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلۡخَبِيرُ ﴾ [الملك: ١٤] .
- التخلق بهذا الخلق العظيم فيكون رفيقاً بعباد الله محسناً إليهم، باراً بهم، يحب الخير ويفعله لهم، ويكره الشر لهم أيضاً.

Al-Lateef

The All-Subtle

- Allah, Exalted be He, says, "No vision can grasp Him, but His grasp is over all vision, and He the Al-Subtle, the All-Aware." (*Surat Al-An'aam, 6:103*).
- *Al-Lateef* means the One who has knowledge of all things, subtle and hidden, and the One who shows His immense mercy to His slaves and shows them ways leading to goodness in very subtle ways not known to anyone.
- He is also the One who is fully aware of all the secrets, and what is yet more hidden, and the One who shows immense kindness to His slaves by fulfilling their needs, in His all-encompassing kindness and in ways they do not perceive.

Positive effects of Allah's subtlety and graciousness to His slaves include the following:

- He determines their sustenance, knowing full well what is best for them, according to His foreknowledge and immense wisdom, but not as a result of His slaves' own desires.
- He inflicts trials and tribulations on them to multiply their rewards and raise them to higher degrees of honour in the hereafter.
- He does not test His servants with weak faith by subjecting them to tests that might otherwise undermine their faith and certainty.
- He makes the sins His slaves commit a means to turn to Him in repentance.
- He makes His righteous servants abhor whims and desires so that they would not incline to them.

Benefits of belief in this name include the following:

- Loving Allah and experiencing peace and tranquillity in His presence for being so subtle and so gracious that He does not punish us and continues to bestow His blessings on us and fulfil our needs in ways we do not perceive.
- Experiencing tranquillity and serenity which this beautiful name instils in our hearts.
- Demonstrating true reliance on Allah, Glorified and Sublime be He, happily accepting whatever He decides for us and repeatedly reciting the supplication in which we seek Allah's guidance when we are not sure about a choice (*du'aa al-istikhaarah*), fully assured of Allah's wise decision for us and His graciousness to us.
- Bringing ourselves to account and avoiding acts that show disobedience to Allah, for Allah, Exalted be He, is fully aware of all our actions, no matter how small they may be, and "He is the All-Subtle, the All-Aware." (*Surat Al-Mulk, 67:14*).
- Striving hard to acquire this excellent quality and trying our best to be gracious to others, being gentle with them, showing kindness to them, loving good for them and even doing it for them and hating to harm them in any way.

الجميل

Al-Jameel

The Beautiful

- The Messenger of Allah (may Allah bless him and grant him peace) said, "Allah is beautiful and loves beauty." *(Reported by Muslim)*.
- This name means that Allah is beautiful as to His Being, names, attributes and actions. His Being is the most beautiful; His names are all beautiful and connote absolute perfection and utmost praise, honour and glory; all His attributes are also lofty and entail absolute perfection and utmost praise and glory.
- His actions are all beautiful, for they all reflect absolute goodness and utmost kindness, which require us to show gratefulness to Him; they are also all just and wise, which require us to praise Him, as they all represent absolute knowledge and wisdom.

Benefits of belief in this name include the following:

- Affirming the attribute of beauty to Allah and believing that He is beautiful in a manner that befits His majesty and greatness.
- Loving Allah for having perfect beauty in His Being, name, attributes and actions and for the splendid beauty He created in the universe.
- Longing to see Allah, the Beautiful, which is in itself the best form of bliss, and showing contentment with Allah's decree and submitting completely to His will, assured that He does what He please in His infinite wisdom and absolute knowledge.
- Seeking to look good and adorn oneself. The Prophet (may Allah bless him and grant him peace) said, "Allah is beautiful and loves beauty." This beauty is of two types: (a) outward beauty which includes cleanliness of and adornment of the body and clothing as well as good character and actions, and (b) inner beauty which includes sincerity, love and having a heart that is free from enmity and ill will.

- قال رسول الله ﷺ : « إن الله جميل يحب الجمال» [رواه مسلم].
- معناهُ إن الله جميل في ذاته وأسمائه وصفاته وأفعاله، فذاته أجمل الذوات وأحسنها، وأسماؤه كلها حسنى دالة على غاية الحمد والمجد والكمال المطلق، وصفاته كلها عليا تقتضي الكمال التام ونعوت الثناء والحمد.
- وأفعاله كلها جميلة إذ هي دائرة بين أفعال البر والإحسان الموجبة لشكره ، وبين أفعال العدل والحكمة الموجبة لحمده لموافقتها العلم والحكمة.

من آثار الإيمان باسم الله : الجميل

- إثبات صفة الجمال لله على ما يليق بجلاله وعظمته.
- محبة الله لكمال جماله في ذاته وأسمائه وصفاته وأفعاله ، وما أوجده من جمال في خلقه.
- الشوق إلى رؤية الله تعالى الجميل التي هي أعظم النعيم، والرضا بقدر الله والطمأنينة إليه.
- الحث على التجمل؛ لقوله ﷺ : « إن الله جميل يحب الجمال »، ويشمل جمال الخارج: بنظافة وتجميل البدن، والملبس، والأخلاق، والفعال. وجمال الباطن: بالإخلاص، والمحبة، وصفاء القلب من الأحقاد والشحناء.



- كل جمال في هذا الوجود من آثار صنع الله تعالى، لأن معطي الجمال أحق بالجمال


الكافي
The Beautiful,
Al-Jameel
الجميل
قاعة العرض
البانورامي

قاعة

أسماء الله الحسنى التي تورث الخوف والخشية

The Names of Allah which Prompt Us to Fear Allah and Stand in Great Awe of Him

- الخوف من الله، وخشيته أحد ركني العبادة، المقابل لرجاء رحمة الله وعفوه. قال الله تعالى:

﴿ إِنَّ ٱلَّذِينَ يَخۡشَوۡنَ رَبَّهُم بِٱلۡغَيۡبِ لَهُم مَّغۡفِرَةٞ وَأَجۡرٞ كَبِيرٞ ﴾

[الملك: ١٢] ،

وقال تعالى عن الملائكة: ﴿ يَخَافُونَ رَبَّهُم مِّن فَوۡقِهِمۡ ﴾

[النحل: ٥٠].

- ستتعرف في هذا الجناح على أسماء الله الحسنى التي من أبرز آثارها : الخوف من الله وخشيته.
- يتحقق هذا الأثر في القلب والنفس من تأمل دلائل هذه الأسماء الحسنى، ومعانيها، وآثارها في الحياة الدنيا والآخرة.
- من جملة ما دلت عليه هذه الأسماء: إحصاء الله الدقيق، وعلمه بأفعال عباده الباطنة والظاهرة، وإحاطته بخلقه، وأفعالهم، ودقائق الكون، وحلمه وقدرته وجبروته المقتضي لأليم أخذه وشدة عذابه لمن عصاه، وأليم أخذه لمن حل عليهم العقاب بعدله، قال الله تعالى:

﴿ وَكَذَٰلِكَ أَخۡذُ رَبِّكَ إِذَآ أَخَذَ ٱلۡقُرَىٰ وَهِيَ ظَٰلِمَةٌۚ إِنَّ أَخۡذَهُۥٓ أَلِيمٞ شَدِيدٌ ﴾

[هود: ١٠٢].

- ومنها مجازات الله يوم القيامة لخلقه بما فعلوا بدقة وعدل، وتجاوزه عن من يشاء من عباده برحمته وفضله.
- خوف الله وخشيته له أثر عظيم على حياة العباد؛ فهي تورث البعد عن المعاصي خوفًا من عقاب الله، وعدم الركون إلى الدنيا، وبسطتها؛ واتقاء شديد غضبه بعد جميل حلمه، وطول إمهاله.

- Fearing Allah and standing in awe of Him are the two cornerstones of worship, which correspond to hope in Allah's mercy and His forgiveness. Allah, Exalted be He, says, "Those who fear their Lord in the Unseen will have forgiveness and an immense reward." (*Surat Al-Mulk 67:12*) Talking about the angels, Allah also says, "They fear their Lord above them..." (*Surat An-Nahl 16:50*).
- In this section, you will learn about Allah's beautiful names which prompt us to fear Allah and stand in awe of Him.
- This positive effect in the heart and the mind comes as a result of reflecting on the meanings of these names and the effect they produce in this life and in the hereafter.
- Generally, these names point to the fact that Allah encompasses all things, and that He is aware of all our actions, apparent and hidden, as well as the minute intricacies of the universe. They point to Allah's forbearance which requires giving His sinful slaves the opportunity to make amends and turn to Him. They also point to His omnipotence in inflicting severe punishment on those who disobey Him as well as those who deserve such punishment, all in His immense justice. Allah, Exalted be He, says, "Such is the punishment of your Lord when He punishes the towns while they are unjust; surely, His punishment is painful, severe." (*Surat Hud, 11:102*).
- Allah will reward or punish His slaves on the Day of Judgement for whatever acts they have done in this world. He will also, in His infinite mercy and grace, forgive the sins of whomever He wills.
- These qualities of fearing Allah and standing in awe of Him have a positive impact on our lives. These names prompt us to keep away from sins for fear of Allah's punishment, not trusting the life of the world and its fleeting pleasures, being afraid of Allah's punishment especially after showing us forbearance and patience and giving us the opportunity to repent and turn to Him.



﴿ أَوَلَمۡ يَنظُرُواْ فِي مَلَكُوتِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا خَلَقَ ٱللَّهُ مِن شَيۡءٖ ﴾ [الأعراف: ١٨٥]

Do they see nothing in the government of the heavens and the earth and all that Allah hath created?
[Al-A'raf: 185]

أحدث تقدير علمي لعرض الكون تم اكتشافه حتى الآن:
يقدَّر بـ ١٥٦ بليون سنة ضوئية، أي:
١،٤٧٤،٨٦١،٥١٩،٨٧٢،٠٠٠،٠٠٠،٠٠٠،٠٠٠ كم

According to recent scientific research, scientists assert that the universe is 156 billion light years wide, which is
1.474.861.519.872.000.000.000.000 km

الحكم خير الحاكمين

Al-Hakam, Khayr-ul-Haakimeen

The Judge, the Best of Judges

- Allah, Exalted be He, says, "Shall I then seek a judge other than Allah?" (Surat Al-An'aam: 6:114); "...and He is the Best of Judges." (Surat Yoonus, 10:109).
- Allah judges amongst His slaves in this life and in the hereafter with absolute fairness and equity. He will restore rights to their owners on the Day of Judgement, and He judges and ordains anything He wishes according to His foreknowledge and wise regulation of all affairs of the universe. Allah also judges amongst His slaves according to His Law, and it is not permissible to seek other than His judgement.

- قال الله تعالى: ﴿ أَفَغَيْرَ ٱللَّهِ أَبْتَغِى حَكَمًا ﴾ [الأنعام: ١١٤]،
وقال تعالى: ﴿ وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ ﴾ [يونس:١٠٩].
- معناه الذي يحكم بين عباده في الدنيا والآخرة بعدله، فيأخذ الحقوق لأهلها ، ويحكم ما يشاء في تقديره وتدبيره، ويحكم تعالى بين عباده بشرعه، فلا يجوز التحاكم إلى غيره.

Allah's judgement or decree is of three types:

- A decree pertaining to the universal will of Allah, which is in accordance with His foreknowledge and wisdom. Some of these judgements may be pushed back (such as hunger and sickness) and a Muslim is recommended to do so, while some others may not be pushed back (such as death), in which case a Muslim must accept wholeheartedly and submit to Allah's will, knowing full well that Allah is kind and wise in whatever He decrees.
- A religious, legislative decree, which a Muslim must accept with the fullest conviction and reject any laws that oppose it and contradict it.
- A decree pertaining to reward and punishment, whereby He will judge among His slaves and decide between them on the Day of Judgement. A Muslim must believe in this type of judgement and prepare himself for it.

وحكم الله على أنواع، فمنه :

- حكم كوني قدري، منه ما تمكن مدافعته وتشرع، فعلى المسلم أن يدافعه، ومنه ما لا يمكن مدافعته فعلى المسلم الرضا والتسليم، واليقين بأن الله لطيف حكيم في تقديره.
- حكم شرعي ديني، يجب على المسلم التسليم والإذعان والقبول له، والكفر بكل ما يعارضه.
- حكم جزائي، وهو ما يحكم الله به يوم القيامة، جزاءً لعباده، أو فصلًا بينهم، وهذا يجب الإيمان به، والإعداد ليومه.

Benefits of belief in these names include the following:

- Accepting Allah's judgements, submitting to His will and giving precedence to His law over other laws, for Allah's laws and judgements are the best and must be given precedence.
- Fearing Allah, adhering to His law, doing whatever He approves, avoiding whatever He disapproves, refraining from oppressing people and begging whomever one has wronged for forgiveness and restoring their rights to them.

من آثار الإيمان باسمي الله : الحكم ، خير الحاكمين

- الرضا بحكمه والتسليم له، وتقديمه على ما سواه ، فلا حكم يعلو حكمه تعالى.
- الخوف من الله ، والتزام شرعه ، والقيام بما يرضيه، وترك ما يسخطه، والتخلص من المظالم.

الجبار

Al-Jabbaar

The Compeller

- Allah, Exalted be He, says, "...the Almighty, the Compeller, the Supremely Great..." (Surat Al-Hashr, 59:23)
- He is the Most High, the Irresistible and the Sublime. Whatever He decrees will certainly come to pass without fail. He heals the broken-hearted and binds up their wounds, and brings comfort to the weak and to those who turn to Him and seek His refuge.

- قال الله تعالى: ﴿ ٱلْعَزِيزُ ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ ﴾ [الحشر:٢٣].
- العلي الأعلى القهار، الذي تنفذ مشيئته في خلقه، وهو الرؤوف الجابر للقلوب المنكسرة، وللضعيف العاجز، ولمن لاذ به ولجأ إليه.

الديان

Ad-Dayyaan

The Supreme Judge

- The Prophet, may Allah bless him and grant him peace, said, "...Then He (Allah) will call out to them with a voice that those far off will hear just as those nearby will hear): I am the King. I am the Supreme Judge..." (Al-Haakim. Sheikh Al-Albaanee classified it as hasan 'good'.)
- He is the Irresistible and All-Powerful Judge and Ruler who rewards or punishes people according to their deeds.

- قال ﷺ : (... ثم يُناديهم بصَوتٍ يَسمعه من بَعُد كما يَسمعه مَنْ قَرُب: أنا الملكُ، أنا الديّان ...) [رواه الحاكم].
- الحاكم القاضي الذي يجازي الناس بأعمالهم.


الديان
Ad-Dayyaan
[The Supreme Judge]
الجبار
Al-Jabbaar
[The Compeller]

العليم العالم علام الغيوب

As-'Aleem, Al-'Aalim, 'Allaam-ul-Ghuyoob

The All-Knowing, the Omniscient, the Knower of the Unseen

قال الله تعالى: ﴿ إِنَّ ٱللَّهَ وَٰسِعٌ عَلِيمٌ ﴾ [البقرة:١١٥]،

﴿ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ﴾ [الأنعام:٧٣]، ﴿ إِنَّكَ أَنتَ عَلَّٰمُ ٱلْغُيُوبِ ﴾ [المائدة:١٠٩].

- معناه الذي أحاط علمه: بالظواهر والبواطن، والإسرار والإعلان، والماضي والحاضر والمستقبل، فلا يخفى عليه شيء.
- ومما يتعلق بعلم الله: شموله كل شيء، واختصاصه بمفاتيح الغيب، وما تخفي الصدور، وتوسوس به النفوس، وعلمه بأحوال عباده وما يصلحهم، وعلمه بما ينزل من الشرائع وما يرفع، وعلمه بما يقدره ويقضيه.

من آثار الإيمان باسم الله : العليم، العالم، علام الغيوب

- الخوف من الله ومراقبته في السر والعلن، والاستقامة على أمره ونهيه، ظاهرًا وباطنًا.
- الإيمان بالقضاء والقدر، والطمأنينة بما يقضيه الله تعالى.
- التسليم لأحكام الله الشرعية، والرضا بها، حيث إنها من لدن عليم بما يصلح عباده، عليم بما يشق عليهم.
- رجاء الله والأنس به، ودفع اليأس والقنوط عند نزول بلاء.
- الحرص على العلم النافع، والتواضع لله به، وعدم التفاخر به، وتعليم الناس العلم النافع، فلا عالم إلا من علمه الله تعالى.

Allah, Exalted be He, says,

"Allah is All-Embracing, All-Knowing." (*Surat Al-Baqarah, 2:115*).

"[He is] the Knower of the Unseen and the seen." (*Surat Al-An'aam, 6:73*).

"You are the Knower of the things unseen." (*Surat Al-Maa'idah, 5:109*).

- These names mean that Allah's knowledge is comprehensive and extends to everything seen and unseen, apparent and hidden. He also knows the past, the present and the future, and nothing whatsoever is hidden from Him.
- Allah's knowledge is all-encompassing; with Him are the keys of the unseen; He knows all that people's hearts conceal and what their souls whisper to them. He also knows all about their circumstances and what is bound to improve their condition. He is aware of the laws He has sent down and those He has abrogated, and thus the ones which will benefit His slaves.

Benefits of belief in these names include the following:

- Fearing Allah, being aware of His presence in public and in private, obeying His commands and staying away from everything He has prohibited.
- Believing in Allah's decree and experiencing peace and tranquility as to whatever Allah decrees for us.
- Accepting Allah's judgements and fully submitting to them, for they come from the All-Knowing, who knows what benefits His slaves and what causes them hardship.
- Hoping for Allah's mercy, experiencing peace and tranquillity in His presence and overcoming despair when adversity strikes.
- Doing one's best to acquire beneficial knowledge, demonstrating humility for Allah's sake for having it, not boasting about it and teaching it to others, for all knowledge comes from none but Allah. .



• عاصفة ترابية بلغ ارتفاعها ٤٠ ميل عام ٢٠١٢م، غطت سماء ولاية أريزونا، مما تسبب في تعطل الرحلات الجوية.

السميع

As-Samee’

The All-Hearing

- Allah, Exalted be He, says, “There is nothing like Him. He is the All-Hearing, the All-Seeing.” (Surat Ash-Shooraa, 42:11).
- Allah’s hearing encompasses all sounds, apparent and hidden. He hears everything His creation say or utter, and nothing is hidden from Him. His hearing encompasses the heavens and the earth.
- The name *As-Samee’* also means the One who answers the prayer of those who worship Him and pray to Him.

Benefits of belief in this name include the following:

- Affirming the attribute of hearing to Allah and believing that He hears in a manner that befits His majesty and greatness without changing the meaning of this attribute, denying it completely or likening it to that of any of His creatures.
- Fearing Allah and watching our tongues for fear of saying something, quietly or loudly, that is displeasing to Allah.
- Praying to Allah, begging Him to grant our requests and fulfil our needs, in this life and in the hereafter, remembering Him while experiencing peace and tranquillity in His presence, thinking well of Him and having good expectations of Him, for He is the One who hears our voices, answers the prayer of those who pray to Him and accepts the good deeds from the pious.

- قال الله تعالى:

﴿ لَيْسَ كَمِثْلِهِۦ شَىْءٌۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴾

[الشورى: ١١].

- الذي أحاط سمعه بكل سرّ ونجوى، يسمع أقوال عباده، وما ينطق به خلقه، فلا يخفى عليه شيء ، وقد وسع سمعه السموات والأرض.
- وقد يأتي السميع بمعنى المجيب للسائلين والعابدين.

من آثار الإيمان باسم الله : السميع

- إثبات صفة السمع لله، كما يليق بعظمته وجلاله من غير تعطيل ولا تمثيل ولا تكييف.
- الخوف من الله وحفظ اللسان أن ينطق بما يسخط الله، سرًّا أو جهرًا.
- دعاء الله ومناجاته بحاجات الدنيا والآخرة، وذكره مع الطمأنينة والأنس وحسن الظن به، فهو الذي يسمع الأصوات ويجيب السائلين، ويتقبل من المتقين.

البصير

Al-Baseer

The All-Seeing

- Allah, Exalted be He, says,

  “Surely, He is aware of and sees His servants.”

  (Surat Ash-Shooraa: 42:27).
- This name means that His sight encompasses everything that is conceivable, hidden or apparent, no matter how hidden or small it may be. It also means that He has knowledge of everything and anything about it that is hidden.

Benefits of belief in this name include the following:

- Affirming that Allah’s sight encompasses every conceivable kind of seeing in unrestricted or absolute vision and in a manner befitting His majesty.
- Being aware of Allah’s presence, fearing Him and avoiding anything wrong when we know He can see us.
- Doing good deeds for His sake and in a proficient manner.
- Submitting to His will and accepting His decree, for He is aware of those of His slaves who deserve to be guided.
- Keeping one’s composure, exercising patience and anticipating Allah’s rewards in the hereafter when subjected to afflictions of any type.

- قال الله تعالى:

﴿ إِنَّهُۥ بِعِبَادِهِۦ خَبِيرٌۢ بَصِيرٌ ﴾

[الشورى: ٢٧].

- أي : أحاط بصره بجميع المبصرات، الظاهرة والباطنة، مهما خفيت وصغرت، والبصير أيضًا: الخبير بالأشياء، المطلع على بواطنها.

من آثار الإيمان باسم الله : البصير

- إثبات صفة البصر لله على ما يليق بجلاله، يرى به جميع المبصرات.
- مراقبة الله والخوف والحياء منه تعالى في الغيب والشهادة.
- إخلاص العمل لله وإحسانه.
- التسليم لقدره فهو البصير بمن يستحق الهداية من عباده.
- الطمأنينة والصبر والاحتساب عند الابتلاء في النفس أو من الخلق.


Al-Qaahir, Al-Qahhaar
[The Subduer, The Ever-Subduing]
القاهر القهار

الحسيب

Al-Haseeb

The Reckoner

- Allah, Exalted be He, says,

  "Allah is sufficient as a Reckoner."

  (Surat An-Nisaa': 4:6).

- This name means that Allah is aware of His slaves and will take account of their actions and reward them or punish them accordingly. It also means that He is sufficient for those who rely on Him, and that He is ever ready to provide protection and help to them.

Benefits of belief in this name include the following:

- Showing total need for and dependence on Allah alone, fully aware that people are in constant need of Him, placing one's trust in Allah after doing all that is required without thinking that means alone are sufficient to achieve one's goals.
- Fearing Allah, Glorified and Sublime be He, bringing oneself to account before one is brought to account on the Day of Judgment, preparing for the Day of Reckoning by doing numerous acts of obedience to Allah, avoiding acts of disobedience to Him as well as wronging people.
- Relying on Allah alone, for He is sufficient for us and He is the best protector.

- قال الله تعالى:

  ﴿ وَكَفَىٰ بِٱللَّهِ حَسِيبًا ﴾

  [النساء: ٦].

- معناه: العليم بعباده الرقيب عليهم، المجازي لهم، وكافي من توكل عليه منهم، وهو حسيب المؤمنين وكافيهم.

من آثار الإيمان باسم الله : الحسيب

- الافتقار إليه وحده، ومعرفة أنه لا غنى للعباد عنه، ووضع الأسباب في نُصبها دون غلو فيها أو توهم لكفايتها بنفسها.
- الخوف من الله عز وجل، ومحاسبة النفس قبل الحساب، والاستعداد للحساب بكثرة الطاعات وتجنب معصية الخالق، وظلم الخلق.
- التوكل على الله وحده، فهو حسبنا ونعم الوكيل.



• تصل درجة حرارة بعض البراكين إلى ١٢٠٠ درجة

قاعة أسماء الله الحسنى التي تورث التعظيم والإجلال

The Names of Allah which Prompt Us to Glorify and Extol Allah

- Exalting and venerating Allah is one of the greatest duties we must discharge towards our Lord. Doing so prompts us to fear Allah, revere Him, love Him and hope in His mercy and grace.
- Allah, Exalted be He, says, "They do not value Allah at His true value, and the whole earth will be in His grip on the Day of Resurrection and the heavens rolled up in His right hand; glory be to Him, and may He be exalted above what they associate (with Him)." (Surat Az-Zumar, 39:67) He also says, "What is the matter with you, that you do not appreciate Allah's Greatness?" (Surat Nooh, 71:13).
- In this section, you will learn about the beautiful names of Allah that point to His greatness and supreme majesty, Exalted and Glorified be He.
- Generally, these names point to Allah's absolute power over everything, every being and every action, His complete control of the universe, His absolute disposal of affairs, His decree which will certainly come to pass, His immense wisdom which has perfected everything He created as well as every action and every law.
- They also point to Allah's absolute dominion and His decree which cannot be averted and that everything belong to Him. They also point to Allah's greatness and His eternal presence, that He is the Ever Living who never dies, that neither slumber, nor sleep overtakes Him.
- The greatest meaning they contain is that all His creation stand in need of Him and show total dependence upon Him.
- Belief in Allah's greatness, supreme majesty and absolute power causes us to experience peace and tranquillity, assured of Allah's promise, endure hardships and misfortunes patiently while defending the truth, bear misfortunes, not to worry about our sustenance, honour whatever He has declared sacred, and not to be deceived by the life of the world, power and wealth.
- They also prompt us to be conscious of Allah's presence and to show due respect to Him in public and in secret, love Him, hope for His mercy, seek refuge with Him, ask Him alone to grant our requests and fulfil our needs and reject all forms of *shirk* (associating partners with Allah in worship).

- تعظيم الله وإجلاله ألزم ما يجب على العبد تجاه ربه، وهو الباعث على الخوف من الله وخشيته، ومحبته ورجائه.
- قال الله تعالى:

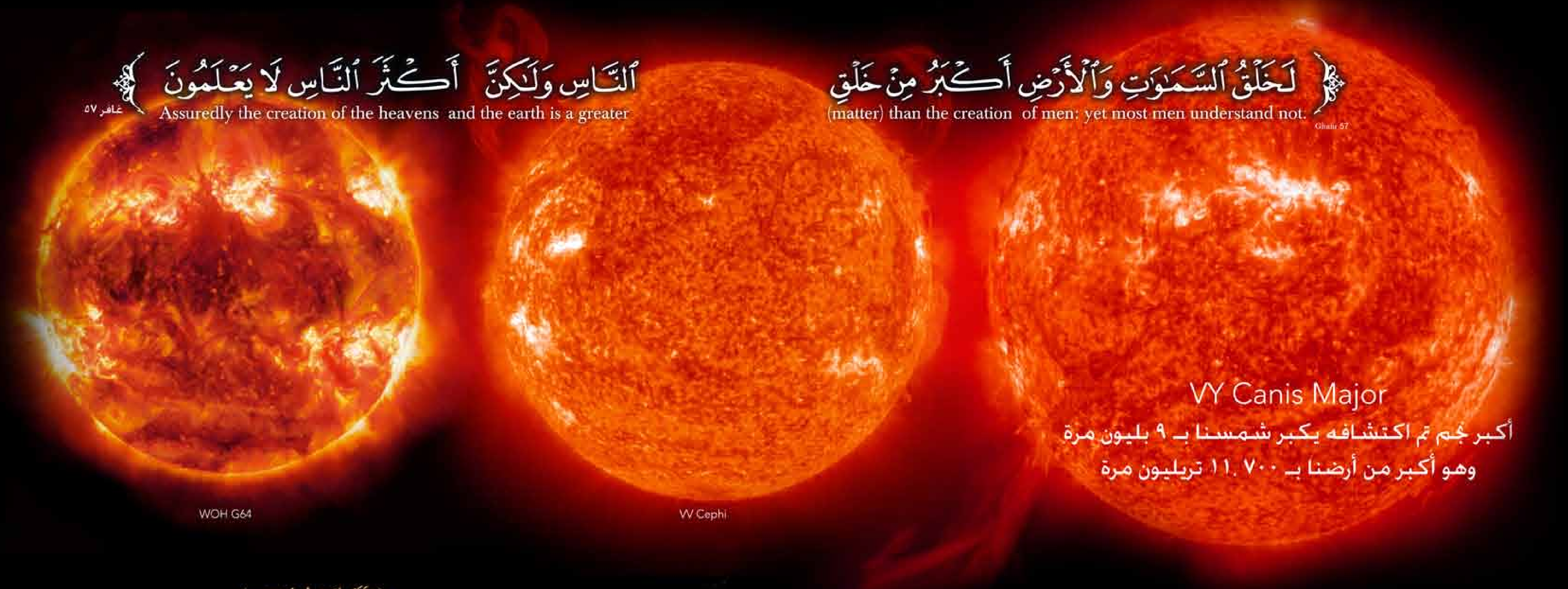
﴿ وَمَا قَدَرُواْ ٱللَّهَ حَقَّ قَدْرِهِۦ وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُۥ يَوْمَ ٱلْقِيَٰمَةِ وَٱلسَّمَٰوَٰتُ مَطْوِيَّٰتُۢ بِيَمِينِهِۦ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴾

[الزمر: ٦٧]، وقال الله تعالى: ﴿ مَّا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴾ [نوح: ١٣]، أي تعظيماً يليق به.

- ستتعرف في هذا الجناح على أسماء الله الحسنى التي تدل على عظمة الله سبحانه وتعالى، وجلال قدره.
- ومن جملة دلائل هذه الأسماء: قدرة الله المطلقة على كل شيء فهو الخلاق الفعال لما يريد، وإحاطته الكاملة بالكون، وتصريفه المطلق، وقضاؤه النافذ الذي لا يرد، وحكمته التامة في كل خلق وفعل وشرع.
- كما تدل على ملك الله المطلق، وأمره النافذ، وأن كل ملك فهو من ملكه. ومن دلائلها: عظمة الله، و بقاؤه، وأنه الحي الذي لا يموت لا تأخذه سنة ولا نوم.
- ومن عظيم دلائلها: افتقار الخلائق إليه، وتوكلهم عليه.
- الإيمان بعظمة الله وجلاله وقدرته المطلقة؛ يورث في القلب الطمانينه، والثقة بوعد الله، والصبرعلى النوائب والمصائب وعدم الخوف على الرزق، وعدم الاغترار بالدنيا، والسلطان، والمال والمتاع، وتعظيم حرماته.
- كما يورث الحياء من الله وخشيته في السر والعلن. ومحبة الله، ورجاءه، والفزع إليه في الحوائج، ونبذ كل أنواع الشرك.

﴿ لَخَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَكْبَرُ مِنْ خَلْقِ ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴾ غافر ٥٧

Assuredly the creation of the heavens and the earth is a greater (matter) than the creation of men: yet most men understand not. Ghafir 57



﴿ وَأَنَّهُۥ هُوَ رَبُّ ٱلشِّعْرَىٰ ﴾ النجم ٤٩

That He is the Lord of Sirius (the Mighty Star) An-Najm 49

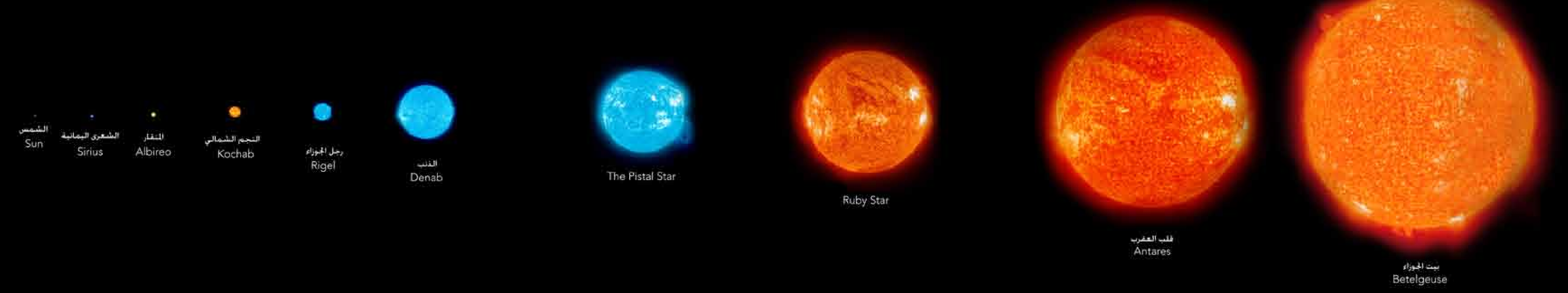
- نجم الشعرى اليمانية Sirius ألمع نجم في السماء، يكبر الشمس بـ ٨ مرات.
- وهو أكبر من الأرض بـ ١٠ مليون مرة.

- نجم رجل الجوزاء Rigel أكبر من شمسنا بـ ٣٤٣ ألف مرة.
- وهو أكبر من أرضنا بـ ٤٠٠ بليون مرة.

- نجم بيت الجوزاء Betslgeuse أكبر من شمسنا بـ ٢٧٤ مليون مرة.
- وهو أكبر من أرضنا بـ ٣٥٥ تريليون مرة.

- نجم السماك الرامح Arcturus أكبر من شمسنا بـ ٣٠ ألف مرة.
- وهو أكبر من أرضنا بـ ٤٠ بليون مرة.

- نجم الهنعة Pollux أكبر من أرضنا بـ ١٦٣ مليون مرة.
- وهو أكبر من شمسنا بنحو ٥١٢ مرة.



- لوحة تخيلية تبرز عظمة الكون وموقع الشمس منه.

العزيز

Al-ʿAzeez

The All-Mighty

- Allah, Exalted be He, says, "...And know that Allah is All-Mighty, All-Wise."

(Surat al-Baqarah, 2:260).

- Allah, Exalted be He, is the possessor of all might, strength, dominance and has the total ability to subjugate everyone and everything. All His creatures humble themselves before Him. He has subjugated all of them. He is the Sovereign who honours whomever He pleases and abases whomever He pleases.

Benefits of belief in this name include the following:

- Testifying that Allah is the only God who deserves to be worshipped without any partners, for partnership contradicts perfect might and honour.
- Declaring that He is free from every evil and imperfection and glorifying and venerating Him.
- Fearing Allah, seeking refuge in Him, renouncing any claim to might and power, attributing all might and strength to Him alone, for His command will surely come to pass, and asking Him to make us righteous and help us adhere to the truth.
- Rising above falsehood and those who uphold it, for honour and might belong to Allah and those who obey His commands; as for those who seek honour and might from other than Allah, they will find nothing but utter disgrace.
- Not cherishing the thought that we can gain honour and power through such worldly ambitions as wealth and power, for these might cause us humiliation instead. We should seek true honour and power from Allah alone.
- Showing compassion and humbleness towards the believers is one the causes of gaining honour and might.
- Honour and might can be attained by referring to Allah's Noble Book (the Qur'an), which overcomes those who oppose it and honours and raises the status of those who act according to it and call others to it.

- قال الله تعالى: ﴿ وَٱعۡلَمۡ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴾

[البقرة: ٢٦٠].

- لله – تعالى – العزة كلها؛ عزة القوة والغلبة والقهر وعزة الامتناع أن يناله أحد من خلقه، بل خضعت الخليقة له ودانت، يعز من يشاء ويذل من يشاء.

من آثار الإيمان باسم الله : العزيز

- توحيده وعبادته وحده لا شريك له؛ إذ الشِّرْكة تنافي كمال العزة.
- تنزيهه سبحانه عن كل نقص وعيب، وتعظيمه وتمجيده.
- الخوف من الله والالتجاء إليه، والبراءة من كل حول؛ لنفاذ حكمه في خلقه، وسؤاله الصلاح والثبات.
- تعالي المؤمن على الباطل وأهله، فلله العزة ولمن اتبع أمره، ومن ابتغاها عند غيره فلن يجد إلا الهوان.
- عدم الركون إلى الدنيا الفانية، ابتغاءً للعزة في بعض أسبابها.
- العفو والتواضع والذلة للمؤمنين من أسباب العزة.
- ابتغاء العزة في كتابه العزيز، الذي يرفع من عمل به ودعا إليه، ويغلب من خالفه.



الملك المليك المالك

Al-Malik, Al-Maleek, Al-Maalik

The Sovereign, the King, the Possessor

- قال الله تعالى: ﴿ ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَـٰمُ ﴾ [الحشر: ٢٣]،

وقال تعالى:

﴿ إِنَّ ٱلْمُتَّقِينَ فِى جَنَّـٰتٍ وَنَهَرٍ ﴿٥٤﴾ فِى مَقْعَدِ صِدْقٍ عِندَ مَلِيكٍ مُّقْتَدِرٍۭ ﴿٥٥﴾ ﴾

[القمر: ٥٤ - ٥٥]،

وقال تعالى:

﴿ قُلِ ٱللَّهُمَّ مَـٰلِكَ ٱلْمُلْكِ تُؤْتِى ٱلْمُلْكَ مَن تَشَآءُ وَتَنزِعُ ٱلْمُلْكَ مِمَّن تَشَآءُ ﴾

[آل عمران: ٢٦].

- الذي له ملك السموات والأرض ومن فيهن، وله الملك المطلق الحقيقي الكامل، والتصرف في الكون كله، وكل ملكٍ لغيره فبتمليكٍ منه سبحانه، لا يخرج أمر عن تصرفه، ولا ينقص بالعطاء ملكه.

من آثار الإيمان بأسماء الله : الملك، المليك، المالك

- توحيد الله وعبادته وحده لا شريك له بالحب، والخوف، والرجاء، فهو المعطي المانع المتصرف في مخلوقاته

﴿ مَّا مِن دَآبَّةٍ إِلَّا هُوَ ءَاخِذٌۢ بِنَاصِيَتِهَآ ۚ إِنَّ رَبِّى عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴾ [هود: ٥٦] .

- قبول حكم الله تعالى والإذعان له، ورفض ما سواه، والإعراض عن التحاكم لغيره.
- تعلق العبد بربه في طلب رزقه، واطمئنانه إلى ما كتب الله تعالى له، مع أخذه بالأسباب.
- كل متملِّك في هذه الدنيا، سواء كان ملكًا كبيرًا، أو كان تملكًا جزئيًا لمتاع ونحوه فملكه عارية من الله مستردة، فالواجب عليه أن يخضع ويتواضع لخالقه الملك الحق.

- Allah, Exalted be He, says, "...the Sovereign Lord (*Al-Malik*) the Holy One..." (Surat Al-Hashr, 59:23) He also says, "Truly, the righteous will be among gardens and rivers, in a seat of honour in the presence of a Sovereign who is Perfect in Ability." (Surat Al-Qamar, 54: 54 - 55) He also says, "Say, 'O Allah! Owner of Sovereignty!...'" (Surat Aal-'Imraan, 3:26) .
- To Allah belongs the kingdom of the heavens and of the earth and all that is in them. To Him belongs absolute and perfect dominion, and He manages all affairs of the universe. Every worldly king only holds such a powerful position because it is Allah, Exalted be He, who has granted him such a position. Everything in the entire universe is under His control, and nothing He gives to His slaves decreases what He has in the least.

Benefits of belief in these names include the following:

- Worshipping Allah alone without associating any partners with Him, with true love, fear and hope, for He is the One who gives and withholds and the One who does whatever He wills and manages all the affairs of the universe. Allah, Exalted be He, says, "There is no living creature but He holds it by its forelock." (Surat Hud, 11:56).
- Wholeheartedly accepting Allah's decisions, submitting to His will, not turning to any laws other than His law and referring all matters to His judgement.
- Developing strong attachment to our Lord in pursuit of our livelihoods, wholeheartedly accepting whatever He decides for us after doing our best and using all the means possible.
- Whatever we possess in this world, small or big, constitutes nothing but a partial, temporary possession which Allah has granted us, and all borrowed property will be returned to Allah, its real owner. Therefore, we must show humility before our Creator, the True God, Exalted be He.



- صورة لغابة أشجار السكيويا العملاقة، والتى تعتبر أطول الأشجار الحية على وجه الارض، حيث تعيش هذه الأشجار بين ١٢٠٠-١٨٠٠ سنة، ويصل طولها الى ١١٥ متر تقريباً بدون الجذور، وقطرها يصل إلى ٧,٩ متر، وتنتشر في الولايات المتحدة الأمريكية.



القدوس

Al-Qudoos

The Holy One

- Allah, Exalted be He, says, "All that is in the heavens and all that is in the earth glorify Allah, the Sovereign Lord, the Holy One, the Exalted in Mighty, the All-Wise.." (Surat al-Jumua'h, 62:1).
- *Al-Qudoos* means the One who is free of any imperfection, nor is evil attributed to Him, for all perfect and sublime attributes belong to Him.

Benefits of belief in this name include the following:

- Loving, Allah, Exalted be He, extolling Him and venerating Him because He is free of all imperfections.
- Declaring Allah free of all imperfections with regard to His Supreme Being, statements, actions, names and attributes and considering this an act of worship. This involves the following:
  - Affirming all the names and attributes of Allah, Exalted be He, which He has confirmed for Himself or confirmed by His Messenger (may Allah bless him and grant him peace) without changing their meanings, denying them completely or likening them to those of any of His creatures.
  - Declaring Allah, Exalted be He, free of having any partners, an equal, a wife or children.
- Referring all judgments to His law, implementing it, submitting completely to it, wholeheartedly accepting it, for it is free of imperfection, injustice and ignorance.
- Not entertaining any evil thoughts about the Lord of all the worlds. Allah, Exalted be He, says, censuring the unbelievers and the hypocrites, "...those who think evil thoughts of Allah; against them shall be the evil turn of fortune." (Surat A-Fath, 48:6) Therefore, any thought about Allah Almighty which does not befit His majesty in reality contradicts His name *Al-Qudoos*.

- قال الله تعالى:

﴿ يُسَبِّحُ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ ٱلْمَلِكِ ٱلْقُدُّوسِ ٱلْعَزِيزِ ٱلْحَكِيمِ ﴾

[الجمعة: ١].

- معناه: الطاهر من كل عيب ، المنزّه عن كل نقص لأنه موصوف بصفات الجلال والكمال.

من آثار الإيمان باسم الله : القدوس

- محبته، وتعظيمه، وإجلاله؛ لأنه المنزه عن كل نقص وعيب.
- تنزيه الله ﷻ: أقواله وأفعاله، وأسمائه وصفاته عن كل نقص وعيب، والتعبد له بذلك ، ومن هذا التنزيه:
  - إثبات ما أثبته الله سبحانه لنفسه، أو أثبته له رسوله ﷺ من الأسماء الحسنى، والصفات العلا وتنزيهه عن الشبيه.
  - تنزيه الله عن الشريك والنِّد، والصاحبة والولد.
- التحاكم إلى شرعه سبحانه والحكم به، والرضى به والتسليم له، لأنه الشرع المبرء من النقص والظلم والجهل.
- البعد عن سوء الظن برب العالمين، قال الله تعالى يذم الكفار والمنافقين:

﴿ ٱلظَّآنِّينَ بِٱللَّهِ ظَنَّ ٱلسَّوْءِ ۚ عَلَيْهِمْ دَآئِرَةُ ٱلسَّوْءِ ﴾

[الفتح: ٦]،

وكل ظن لا يليق بكماله قدح في اسمه القدوس.

المهيمن

Al-Muhaymin

The Ever Watchful

- Allah, Exalted be He, says,

"He is Allah; there is none worthy of worship except for Him; the Sovereign, the Holy, the Source of Peace, the Granter of Security, the Ever Watchful..."

(Surat al-Hashr, 59:23).

- *Al-Muhaymin* means the One who watches over His creatures and is fully aware of all their actions, sustenance and the terms He has fixed for them in this life. He knows all their affairs, has power over all of them, has a record of everyone's deeds and is aware of them and encompasses them from all sides.

Benefits of belief in this name include the following:

- Being aware of Allah's presence in public and in private, fearing Him, venerating Him and exalting Him.
- Loving Allah, drawing closer to Him by obeying His orders, being thankful to Him for His blessings and favours, relying on Him and entrusting all our affairs to Him.

- قال الله تعالى:

﴿ هُوَ ٱللَّهُ ٱلَّذِي لَآ إِلَٰهَ إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ﴾

[الحشر: ٢٣].

- معناه: القائم على خلقه بأعمالهم وأرزاقهم وآجالهم، يعلم حال خلقه، وهو قادر عليهم، محيط بهم.

من آثار الإيمان باسم الله : المهيمن

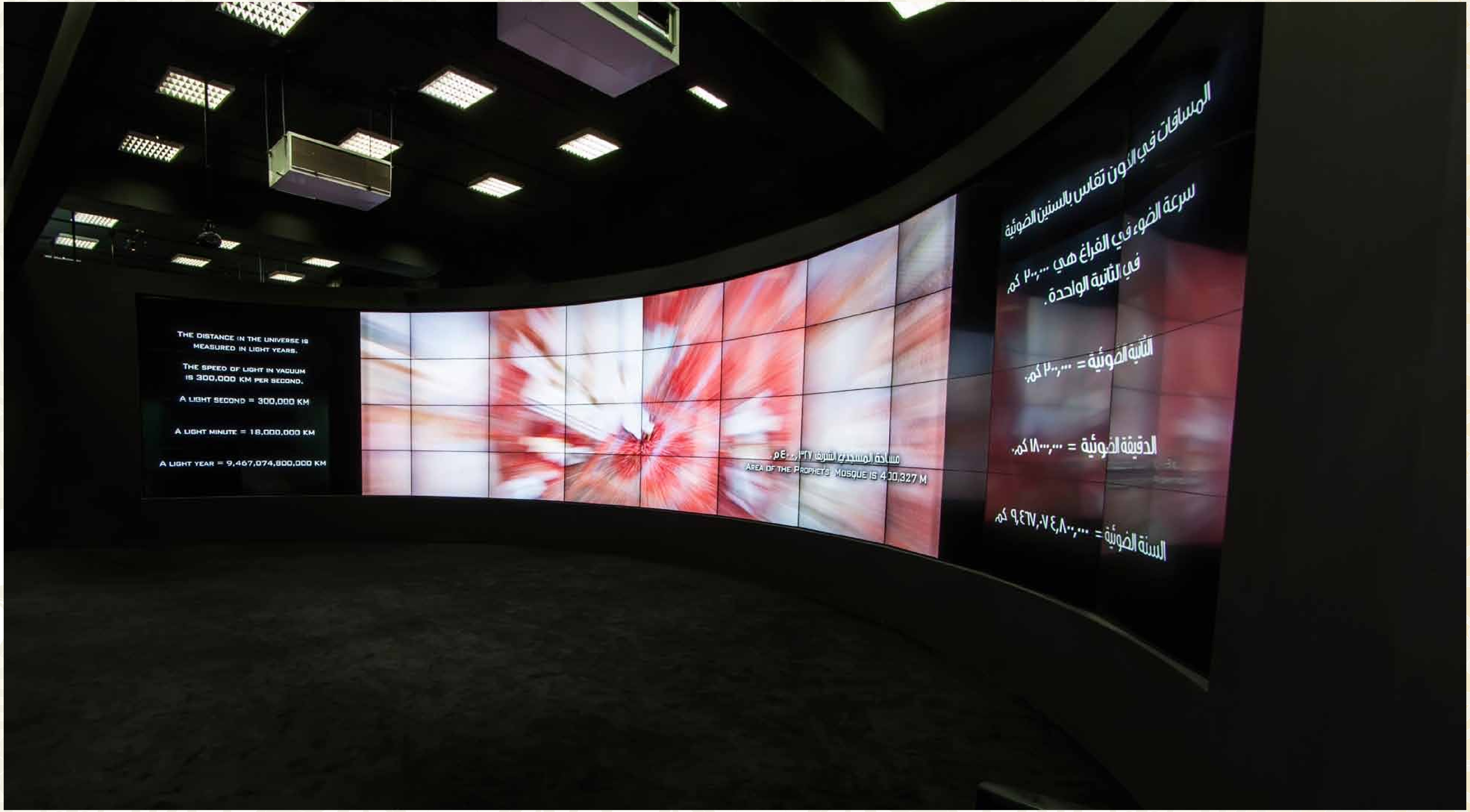
- مراقبة الله في السر والعلانية، والخوف منه، وإجلاله، وتعظيمه.
- محبة الله والتقرب إليه بالطاعات، وشكره على نعمه وأفضاله، والتوكل عليه، وتفويض الأمور إليه.



قاعة العرض البانورامي

قاعة العرض البانورامي

- تتضمن هذه القاعة شاشة بانورامية ضخمة بتقنية HD (بعرض ١٥م) .
- تحتوي هذه الشاشة على عرض مرئي يصور شيئاً من عظمة مخلوقات الخالق، يجلس فيها الزائر لدقائق قليلة يشاهد نفحات من عظمة الله ﷻ في خلقه لهذا الكون.




EXALTED ARE YOU


المسافات في الكون تقاس بالسنين الضوئية
HAVE THEY NOT LOOKED AT THE HEAVEN
HOW WE STRUCTURED IT AND ADORNED IT AND

قاعة الوداع


فادعوه بها

﴿ ذَٰلِكُمُ

ٱللَّهُ رَبُّكُمْۖ لَآ إِلَٰهَ إِلَّا هُوَۖ خَٰلِقُ كُلِّ شَيْءٖ فَٱعْبُدُوهُۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٖ وَكِيلٌ ﴾

[الأنعام: ١٠٢]

"That is Allah, your Lord; there is nothing worthy of worship besides Him, the Creator of all things, so worship Him. And He has the power to dispose of all things." *(Surat al-An aam, 6:102)*

﴿ ٱللَّهُ رَبُّكُمْۖ ﴾ : هو الرب الذي رَبّى جميع الخلق بالنعم، وصرف عنهم صنوف النِّقم، المتصرف في جميع شؤونهم المدبر لجميع أمورهم.

"That is Allah, your Lord": That is, He is the Lord who looks after all creation by bestowing all kinds of blessings upon them and keeping all types of evil away from them, and the One who disposes of all their affairs.

﴿ لَآ إِلَٰهَ إِلَّا هُوَۖ خَٰلِقُ كُلِّ شَيْءٖ فَٱعْبُدُوهُۚ ﴾ أي : إذا استقر وثبت أنه الله الذي لا إله إلا هو، حيث لا معبود بحق سواه؛ فاصرفوا له جميع أنواع العبادة، وأخلصوها لله، واقصدوا بها وجهه، فإن هذا هو المقصود من الخلق ﴿ وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴾ [الذاريات: ٥٦] .

"There is nothing worthy of worship besides Him, the Creator of all things, so worship Him": That is, if it becomes confirmed beyond any doubt that Allah alone is worthy of worship, which is a fact, then sincerely direct all acts of worship to Him, for this is the reason behind creating the creation in the first place. As the Qur'an states, "I have only created jinn and man to worship Me." *(Surat adh-Dhaariyaat, 51:56)*.

﴿ وَهُوَ عَلَىٰ كُلِّ شَيْءٖ وَكِيلٌ ﴾ أي : المتولي لتدبير خلقه بعلمه وكمال قدرته وشمول حكمته. ومن معانيه أنه تعالى تكفل ببيان دينه، وحفظه عن المزيلات والمغيرات ،كما تولى حفظ المؤمنين وعصمتهم عما يزيل إيمانهم ودينهم، كما تكفل بمصالح العباد وأرزاقهم ، وهذا يبعث في قلب المؤمن قوة الاستعانة بالله والتوكل عليه.

"And He has power to dispose of all things": that is, He manages all affairs of His creation in His knowledge, perfect ability and immense wisdom. Allah's disposal of all affairs includes, among many other things, making His religion clear and understood and safeguarding it against any type of corruption by not allowing any omissions or deletions to creep into it. This also includes protecting the believers against anything that may take away their faith and religion, as well as providing for the sustenance of His creation and all that will benefit them. This feeling instils in the believer's heart the power of total reliance on Allah and seeking His assistance. .

قال الله تعالى:

﴿وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا﴾

(الأعراف: ١٨٠)

Allah, Exalted be He, says:

"And to Allah belong the Most Beautiful Names, so call Him by them."

(*Surat Al-A'raaf, 7:180*)

- الدعاء هو العبادة، لأنه يتضمن الإقرار بالربوبية للّٰه الذي بيده الأمر، ويتضمن كذلك الإقرار بالألوهية؛ خضوعًا وتذللًا إليه، فإن صرفه إلى غير اللّٰه كان شركًا.

- والتعبد للّٰه تعالى بالأسماء الحسنى هو الواجب الأعظم تجاهها، ومنه: دعاء اللّٰه وذكره والثناء عليه بها، والتأمل الدائم في دلالاتها، والمراقبة لمعانيها، والتأثر بها.

- Supplication is worship itself because it involves the recognition that Allah is our Lord, in whose Hand is the dominion of everything. It also involves the recognition that He is the True God who alone deserves to be worshipped, in total submission and humility. Attributing this right to anyone other than Allah is an act of ***shirk*** (associating others with Allah is worship).

- Worshiping Allah, Exalted be He, through His beautiful names is our greatest duty towards them. This includes such forms of worship as invoking Allah, remembering Him, praising Him by them, constantly reflecting upon their meanings, and acting upon their requirements.

من وصايا النبي محمد صلى الله عليه وسلم

The Prophet's Advice (may Allah bless him and grant him peace)

- عن أبي العباس عبد اللّه بن عباس رضي الله عنهما قال : كنت خلف النبي ﷺ يومًا ، فقال : (يا غلام ، إني أُعلمك كلمات:

- **Abul-'Abbaas Abdullah ibn 'Abbaas** (may Allah be pleased with him and his father) **narrated, "I was riding behind the Prophet** (may Allah bless him and grant him peace) **when he said, 'Young man, I will teach you some words".**

احفظ الله يحفظك

Be mindful of Allah, and He will take care of you

- بحفظ حدوده وحقوقه وامتثال أوامره واجتناب نواهيه.
- من أعظم ما يجب حفظه من أوامر اللّه الصلاة، وقد أمر اللّه بالمحافظة عليها، فقال اللّه تعالى: ﴿ حَٰفِظُواْ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ وَقُومُواْ لِلَّهِ قَٰنِتِينَ ﴾ [البقرة: ٢٣٨] . ومما يجب حفظه ؛ حفظ الرأس والبطن، ويدخل فيه حفظ السمع والبصر واللسان من المحرمات : ﴿ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُوْلَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا ﴾ [الإسراء: ٣٦].
- وحفظ اللّه لعبده يدخل فيه حفظه له في مصالح دنياه كحفظه في بدنه وولده وأهله وماله، وحفظه في دينه وإيمانه من الشبهات والشهوات، وحفظه بأن يتوفاه على الإيمان، وحفظه يوم القيامة من العذاب والأهوال.

- Being mindful of Allah can be realized by not transgressing the limits He has set, obeying His commands and avoiding all the acts He has prohibited.
- The obligatory prayer is one of the greatest acts of worship a Muslim ought to safeguard. Allah commands the faithful to establish it and perform it regularly. Allah, Exalted be He, says, "Carefully observe the appointed prayers, and the middle prayer." (*Surat Al-Baqarah, 2:238*) A Muslim must safeguard his mind and stomach by not consuming things Allah has forbidden. He must also protect his hearing, sight and tongue from whatever Allah has prohibited. Allah, Exalted be He, says, "Indeed, the hearing, and the sight, and the heart, all of these will be questioned." (*Surat Al-Israa', 17:36*)
- Allah's protection of His servants includes protection of their worldly benefits, such as their body, family, children and wealth; protection of their religion and faith from doubts and whims and desires and causing them to die as Muslims; and their protection from punishment and terrifying events on the Day of Judgement.

احفظ الله تجده تجاهك

Be mindful of Allah and you will find Him before you

- منَ حَفِظَ حدودَ اللّه وراعى حقوقه؛ وجد اللّه معه يحوطه وينصره ويحفظه ويوفقه : ﴿ إِنَّ ٱللَّهَ مَعَ ٱلَّذِينَ ٱتَّقَواْ وَّٱلَّذِينَ هُم مُّحْسِنُونَ ﴾ [النحل: ١٢٨] .
- وهذه المعية هي المعية الخاصة المذكورة في قوله تعالى : ﴿ قَالَ لَا تَخَافَآ إِنَّنِى مَعَكُمَآ أَسْمَعُ وَأَرَىٰ ﴾ [طه: ٤٦]، وفي قول النبي ﷺ لأبى بكر الصديق رضي الله عنه وهما في الغار : «ما ظنك باثنين اللّه ثالثهما» [رواه البخاري].
- و تقتضي هذه المعية أن يحفظ اللّه المرءَ وأن ينصره. فمن حفظ اللّه، وراعى حقوقه؛ وجده أمامه وتجاهه في كل وقت ومكان وحال، فاستأنس به واستغنى به عن خلقه، كما في الحديث : «أفضل إيمان المرء أن يعلم أن اللّه معه حيث كان» (الأدب للبيهقي).

- Those who do not transgress the limits set by Allah and observe their duties towards Him will find that Allah will always protect them, give them help and support and make them successful. Allah, Exalted be He, says, "Allah is with those who fear him and do good deeds." (*Surat An-Nahl, 16:128*).
- A Muslim feels Allah's presence at all times. Allah says, "Fear not. Indeed, I am with you both; I hear and I see." (*Surat Taa Haa, 20:46*). The Prophet (may Allah bless him and grant him peace) said to Abu Bakr As-Siddeeq (may Allah be pleased with him), when the latter expressed his worry that they might be seen by the enemy while they were hiding in the Cave of Thawr, "What do you think of two, the third of whom is Allah?" (*Reported by Al-Bukhaaree and Muslim*).
- Being aware of Allah's presence requires that Allah will protect His servants and grant them success and victory. Those who are mindful of Allah and observe their duties towards Him will find Him before them at all times, in all places, and under all circumstances. In this way, they experience peace and tranquillity in His presence and thus rely on none other than Allah. The Prophet (may Allah bless him and grant him peace) said, "The best form of faith is the servant's awareness that Allah is with him wherever he may be."

إذا سألت فاسأل الله

If you ask, ask Allah

- سؤال اللّه هو دعاؤه والرغبة إليه، والدعاء هو العبادة.
- ثبت في الصحيحين عن النبي ﷺ قوله : « إن اللّه عز وجل ينزل كل ليلة إلى سماء الدنيا حين يبقى ثلث الليل الآخر، يقول : هل من داع فأستجيبَ له؟ هل من سائل فأعطيَه؟ هل من مستغفر فأغفرَ له؟».
- وسؤال اللّه وحدَه هو المتعين ؛ لأن فيه إظهار الذلّ والمسكنة والحاجة والافتقار.
- واللّه سبحانه يحب أن يُسأل ويُرغب إليه في الحوائج، ويُلَحّ في سؤاله ودعائه، وهو سبحانه وتعالى يغضب على من لا يسأله، وهو قادر على إعطاء خلقه كلّهم سؤلهم من غير أن ينقص ذلك من ملكه شيئًا.

- Asking Allah means invoking Him and turning to Him with hope. Indeed, invocation and supplication is the essence of worship.
- The Prophet (may Allah bless him and grant him peace) said, "Allah, Glorified and Sublime be He, descends each night to the lowest heaven when one third of the night remains and He says, 'Is there anyone to supplicate to Me so I may answer his supplication? Is there anyone to ask of Me so I will give it to him? Is there anyone to seek My forgiveness so I may forgive him?'" (Reported by Al-Bukhaaree and Muslim).
- A Muslim must ask Allah alone, and by so doing he demonstrates total humility, submissiveness, need and state of helplessness before Allah, Exalted be He.
- Allah, Exalted be He, loves to be asked and called upon and loves those who repeatedly pray to Him. He also becomes displeased with those who do not ask Him. He is able to grant the requests of all His creatures and that would not decrease what He has in the least.

وإذا استعنت فاستعن بالله

If you need help, seek it from Allah

- العبد محتاج إلى الاستعانة باللّه في فعل المأمورات وترك المحظورات، والصبر على المقدورات، وفي شؤونه جميعاً، ولا يقدر على الإعانة على ذلك إلا اللّه عز وجل، ولو وكل العبد إلى نفسه طرفة عين لهلك، قال تعالى : ﴿ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴾ [الفاتحة: ٥].
- وسبب الاستعانة باللّه؛ أن المرء عاجز عن الاستقلال بجلب مصالحه ودفع مضاره، ولا معين له على مصالح دينه ودنياه إلا اللّه عز وجل، وهذا تحقيق معنى : «لا حول ولا قوة إلا باللّه»، وهذه كلمة عظيمة، وهي من كنوز الجنة، فمن حقق الاستعانة في ذلك كله أعانه، وفي الحديث النبوي قال : «احرص على ما ينفعك، واستعن باللّه ولا تعجز» [رواه مسلم] ، ومن ترك الاستعانة باللّه، واستعان بغيره؛ وكله اللّه إلى من استعان به فصار مخذولاً.

- We constantly need to seek help from Allah in order to perform what He has commanded us to do, to avoid what He has forbidden us to do and to exercise patience to do or avoid things we can possibly do without disobeying Allah's orders. We need to seek His help in all our affairs at all times. No one can provide help to do that except Allah, Glorified and Sublime be He. Allah, Exalted be He, says, "You alone we worship and You alone we ask for help." (Surat Al-Faatihah 1:5).
- The main reason why we need to ask Allah for help is that we cannot possibly realise benefits and avoid harm without our total dependence on Allah. No one can truly help us as to what is best for our religion and worldly life except Allah, Glorified and Sublime be He. This is the meaning of the statement, "There is no power nor might except with Allah," which is one of the treasures of Paradise. Whoever truly seeks the aid of Allah will certainly receive it. The Prophet (may Allah bless him and grant him peace) said, "Adhere to that which is beneficial for you. Keep asking Allah for help and do not lose heart." (Muslim) Whoever abandons seeking Allah's help and instead seeks the help of others will be left to those whose help he has sought and will be utterly disappointed.

- « واعلم أن الأُمة لو اجتمعت على أَن ينفعوك بشيء، لم ينفعوك إلا بشيء قد كتبه اللّه لك، وإن اجتمعوا على أن يضروك بشيء، لم يضروك إلا بشيء قد كتبه اللّه عليك، رفعت الأقلام وجفت الصحف.» [رواه الترمذي وقال : حديث حسن صحيح].

- "Know that if the whole world were to gather together in order to help you, they would not be able to help you except if Allah had written so. And if the whole world were to gather together in order to harm you, they would not harm you except if Allah had written so. The pens have been lifted, and the pages are dry." (Reported by At-Tirmidhee who said it is authentic and sound).

وفي رواية أحمد :

تعرّف إلى الله في الرخاء يعرفك في الشدة

The narration reported by Ahmad reads:

Remember Allah in times of ease and prosperity, and He will remember you in times of adversity

- يعني أن العبد إذا اتقى اللّه وحفظَ حدودَه، وراعى حقوقه في حال رخائه ؛ عرفه ربه في الشدائد، ونجّاه منها بهذه المعرفة.
- ومعرفة العبد لربه نوعان : معرفة الإقرار والتصديق ، ومعرفة خاصة ، وهي ميل القلب إلى اللّه بالكلية والأنس به والطمأنينة بذكره والحياء منه ، والانقياد باطناً وظاهراً لأوامره سبحانه.
- ومعرفة اللّه للمرء نوعان: وهي علمه سبحانه بأحوال عباده واطلاعه عليهم ، ومعرفة خاصة، وهي محبته للمرء وتقريبه إليه وإنجاؤه من الشدائد ، وأعظمها الموت وما بعد.
- معرفة خاصة، وهي محبته للمرء، وتقريبه إليه، وإنجاؤه من الشدائد، وأعظمها الموت وما بعده.
- فمن ذكر اللّه في حال صحته ورخائه ؛ ذكره اللّه عند الشدائد، فكان معه فيها، ولطف به وثَبّتَه على التوحيد، فلقيه وهو عنه راض، ومن نسي اللّه في حال صحته، نسيه اللّه في الشدائد، فأعرض عنه.

- This means, if we are mindful of Allah and do not transgress the limits He has set in times of ease, Allah will certainly come to our assistance in times of hardship and protect us because of our remembrance of our Lord.
- Our knowledge of Allah is of two types: The first type is knowledge based on belief and acknowledgement, while the second type is specific and involves the heart's total attachment to Allah, which causes us to experience tranquillity in Allah's presence by remembering Him, showing total submission to Him, and showing due respect to Him by not doing anything wrong when we know He can see us.
- Allah's knowledge of His slaves is equally of two types: (a) Allah's absolute knowledge of His slaves and the circumstances surrounding them, and (b) Allah's specific knowledge which includes His love for His righteous servants, drawing closer to them and saving them from hardships, the greatest of which is death and the terrifying events that follow it.
- If someone remembers Allah while he is in good health and in times of ease, Allah will remember him in times of hardship, show kindness to him and make him firm upon pure Islamic monotheism (tawheed). In this way, he will meet Allah while Allah is pleased with him. Conversely, if he forgets Allah while he is in good health and in times of ease, Allah will forget him and abandon him in times of hardship.

يا عبادي

عن أبي ذر الغفاري ﵁، عن النبي ﷺ، فيما يرويه عن ربه عز وجل أنه قال :

يا عبادي : إني حرمت الظلم على نفسي، وجعلته بينكم محرما فلا تظالموا .

يا عبادي : كلكم ضال إلا من هديته ، فاستهدوني أهدكم .

يا عبادي : كلكم جائع إلا من أطعمتُه ، فاستطعموني أطعمكم .

يا عبادي : كلكم عارٍ إلا من كسوته ، فاستكسوني أكسُكم .

يا عبادي : إنكم تخطئون بالليل والنهار ، وأنا أغفر الذنوب جميعا ، فاستغفروني أغفر لكم .

يا عبادي : إنكم لن تبلغوا ضري فتضروني ، ولن تبلغوا نفعي فتنفعوني .

يا عبادي : لو أن أوّلكم وآخركم وإنسكم وجنّكم كانوا على أتقى قلب رجل واحد منكم ؛ ما زاد ذلك في ملكي شيئًا .

يا عبادي : لو أن أولكم وآخركم وإنسكم وجنّكم كانوا على أفجر قلب رجل واحد ؛ ما نقص ذلك من ملكي شيئا .

يا عبادي : لو أن أولكم وآخركم وإنسكم وجنّكم قاموا في صعيد واحد فسألوني فأعطيت كل إنسان مسألته؛ ما نقص ذلك مما عندي إلا كما ينقص المخيط إذا أدخل البحر .

يا عبادي : إنما هي أعمالكم أحصيها لكم ثم أوفيكم إياها ، فمن وجد خيرا؛ فليحمد الله، ومن وجد غير ذلك؛ فلا يلومن إلا نفسه) [رواه مسلم].

My Servants

Abu Dharr Al-Ghifaaree (may Allah be pleased with him) narrated that among the sayings the Prophet (peace be upon him) related from his Lord, Glorified and Exalted be He, is that He said:

"**My servants**, I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another.

My servants, all of you are astray except for those I have guided, so seek guidance of Me and I shall guide you.

My servants, all of you are hungry except for those I have fed, so seek food of Me and I shall feed you.

My servants, all of you are naked except for those I have clothed, so seek clothing of Me and I shall clothe you.

My servants, you sin by night and by day, and I forgive all sins, so seek forgiveness of Me and I shall forgive you.

My servants, you will not attain harming Me so as to harm Me, and you will not attain benefiting Me so as to benefit Me.

My servants, were the first of you and the last of you, the human of you and the jinn of you to be as pious as the most pious heart of any one man of you, that would not increase My kingdom in anything.

My servants, were the first of you and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any one man of you, that would not decrease My kingdom in anything.

My servants, were the first of you and the last of you, the human of you and the jinn of you to rise up in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more than a needle decreases the sea if put into it.

My servants, it is but your deeds that I reckon up for you and then recompense you for, so let him who finds good [in the hereafter] praise Allah, and let him who finds other than that blame no one but himself." *(Reported by Muslim).*


من وصاياه صلى الله عليه وسلم
The Prophet's advice (may Allah bless him and grant him peace)
احفظ الله يحفظك
Be mindful of God, and He will take care of you
احفظ الله تجده تجاهك
Be mindful of Allah and you will find Him before you
إذا سألت فاسأل الله
If you ask, ask of Allah
وإذا استعنت فاستعن بالله
If you need help, seek it from Allah

القاعة التذكارية

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